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Prefatory Remarks

This book is entirely and exclusively the work of the Staff of the Confraternity of Traditional Catholicism (CTC). We are neither an affiliation nor subdivision of any other organization or movement. Therefore, statements contained in the pages of this book should not be attributed to the positions of any individual or organization mentioned, except where such attributions are explicitly stated. In addition, it should not be assumed that an endorsement of any individual or organization by the CTC means a reciprocal or mutual endorsement of the CTC.

Throughout this book many quotations have been borrowed from various sources which are readily identified in the text. To provide emphasis which does not appear in the original source, we have added *italics* without making any special notations.

INTRODUCTION

If one were to try to reduce the contents of this book to a basic theme, it would probably be this: the Catholic Church is the true Church and the Mass is the heart of the Catholic Church; therefore, one must have no thought of compromising either the Order of the Mass or the truth of the Church; nor must one use the public worship of the Church as an occasion, instrument or vehicle for the spread of doctrines and practices which are pernicious and which undermine the Mass and the Church.

As it is pointed out in *In Defense Of The Faith*, the Catholic Church ...

... is fully persuaded that in Her worship of God She is dealing with truth, reality, and fact. She is essentially unable to regard divine worship as a matter of opinion, sentiment, or uncertainty. Thus Catholics, while respecting the religious convictions of others and acknowledging their sincerity and good faith, are precluded from any action that would appear to call in question the objective truth of the revelation delivered to Her by Jesus Christ our Lord. She must ever be, as She has been from the beginning, an exclusive Church both in Her teaching and in Her worship. (Cardinal Bourne)

But are "truth, reality, and fact" cornerstones of the new form of worship? Or is it rather marked by opinion, sentiment, and deliberate uncertainty?

Is not the new form of worship the liturgy of religious indifferentism which Pope Leo XIII condemned as "the great error of this age"? And is it not true that a religious indifferentism which says "that a regard for religion should be held as an indifferent matter, and that all religions are alike", (Leo XIII, *Humanum Genus*) is nothing less than heretical?

Is it no wonder then that Pope Pius XI warned Catholics against the danger of so-called "ecumenism", as had Pope Leo XIII before him. Pope Pius XI thus declared that the projects which promote what we call the "ecumenical movement" "can meet with no kind of approval among Catholics [for] they presuppose the erroneous view that all religions are more or less good and praiseworthy." The Pope went on to say that "those who hold such a view are not only in error; they distort the true idea of religion, and thus reject it, falling gradually into naturalism and atheism. To favor this opinion, therefore, and to encourage such undertakings is tantamount to abandoning the Religion revealed by God." (Pope Pius XI, *Mortalium Animus*)

And Pope Pius XII continued the attack, condemning, as he put it, "the hot-headed supporters of appeasement [who] see obstacles to the restoration of brotherly unity everywhere, even in claims that are founded upon the very laws and principles which Christ gave us, even in the institutions He Himself founded! Yet what are these [institutions] but the bulwarks which protect the Faith in its entirety? Let those fall, and the world may indeed be united, but in a common ruin." (Pope Pius XII,

Humani Generis)

In the light of this constant teaching of the Church, is it not evident that the new "ecumenical" way and worship cannot be reconciled with the Catholic Church which "has been from the beginning, an exclusive Church both in Her teaching and in Her worship," as Cardinal Bourne had put it?

This book, which is given to us by the Staff of *The Confraternity of Traditional Catholicism*, says that yes indeed the worship of the Catholic Church must deal only with "truth, reality, and fact." It must reject "sentiment" and "uncertainty" and "indifferentism", for the Church is exclusive in teaching and worship because our Lord Jesus Christ is exclusive, because truth is exclusive.

The reason, then, we are presented with this book is to aid in the defense of truth and reality, that is, in defense of the Catholic Faith; to build up the Church and to strengthen the Body of Christ. And throughout, we are reminded of the Apostle Paul's injunction: "Have no fellowship with the unfruitful works of darkness, but rather expose them." (Eph. 5:11)

While this book exposes the changes in the light of Catholic teaching, it also reminds us once again of the splendor and majesty, the beauty and truth of Catholicism, and its greatest treasure - the Mass.

The book does not purport to be a definitive or authoritative theological treatise or masterpiece. No doubt more comprehensive and scholarly works will be forthcoming. But in the meantime, Catholics must be put on their guard and armed to protect

themselves. And since *In Defense Of The Faith* contains pertinent, important and even some virtually unknown information which can be used by Catholics in self-defense, this book could prove to be a potent weapon indeed. It was designed to answer some of the most common questions and to clarify some of the most widespread misunderstandings among Catholics of our day. As such, it can help to alleviate the painful lack of understanding among Catholic people regarding the Church and what is happening to the Church.

Some would prefer that certain things which are dealt with in this book would have been left unsaid. To that, one can only say that, while it is imperative that we be "swift to hear, slow to speak, and slow to anger", it is also important that we not be crippled by fear or indecision. What must be done is to strike the balance between rashness and indecision. Indeed, as the Apostle James continues, we must be "doers of the word, and not hearers only." (James 1:19,22) We must ever be mindful that pure and undefiled devotion is "to visit orphans and widows in their affliction and to keep oneself unspotted from the world." (James 1:27)

What then are we to do concerning the present generation of Catholics who are afflicted spiritual orphans and spiritual widows? Can we keep ourselves unspotted if we ignore their plight? Will our Lord accept the plea from us (especially priests) on judgment day that obedience to superiors justified our disobedience to Him and to His law of charity and to the unchanging teaching of His Church?

Again we must wonder: can we keep ourselves "un-

spotted from the world" if we do not struggle to save the souls entrusted to our care? Is the scorn of our peers and superiors so fearful a thing that we would endanger our salvation to avoid becoming a victim of it? If we deny Christ, He will deny us before His Father in Heaven. What a price to pay for respectability and acceptability!

What we are witnessing is not a debate between liberals and conservatives, between radicals and reactionaries. On the contrary, we are engaged in a deadly war for souls. Not against "flesh and blood" do we battle, "but against the principalities, against the powers, against the world-rulers of this darkness, against the spirits of wickedness ..." (Eph. 6:12)

The stakes of this war are souls; the salvation or damnation to hell not of a society or for a measurable time, but of souls, and for eternity!

It is to awaken Catholics to the threat that is posed to their salvation and to inspire a devotion sufficient to protect them that we have been given *In Defense Of The Faith*. For there is an incredible lack among Catholics, not only of understanding but of adequate materials which are needed to create that understanding. This book certainly helps to clarify many of the problems facing us and it does tend to inspire love and devotion for the Mass and for the One, Holy, Catholic and Apostolic Church. It is, I think, a step in the right direction - toward Christ and for the salvation of souls.

I have been unable to discover anything contrary to sound Catholic doctrine in this book. The proper

procedure in normal times would have been to submit these pages to a qualified *Censor Librorum*, and then to obtain an *Imprimatur*. But such a procedure today seems to be a practical impossibility. And why seek the approval, even if it were possible, of a *Censor Librorum* who himself has been poisoned by the modernism of the new theology?

On the other hand, there may be some things in the pages of this book which properly fall into the category of theological opinion and so it is possible that disputes may arise, even in the ranks of sincere traditionalists. If that be the case, it should be kept in mind that the solution to disputes about theological opinions is to be found in the rigorously logical application of theological principles to the problems, and not in the practice of having recourse to reactions born of factionalism and prejudice rather than of logic and honesty.

If, by oversight, there are errors either of fact or argumentation, the authors, I am sure, would be the first to want to know about them. Indeed, there is no doubt in my mind that the authors, being loyal sons of the Church, would without the slightest hesitation retract and denounce anything contained in this work if it were contrary to sound Catholic teaching. They know that the one sure way to spiritual survival in these evil days is absolute and unwavering loyalty to Catholic doctrine because loyalty to Catholic teaching is loyalty to Christ, Who is "the Way, the Truth and the Life".

FATHER FRANCIS E. FENTON
May 5, 1974
Feast of Pope St. Pius V

I. PERFECT CHARITY AND THE LOVE OF GOD

"Vanity of vanities and all is vanity, except to love God and serve Him alone." (Thomas a Kempis, *The Imitation of Christ*, Milwaukee: The Bruce Publishing Co., 1962)

Pouring forth from the Throne of God, upon all of life and the whole of existence, are His penetrating rays of love in all their splendid radiance. Life reflects the power and sovereign providence of our Creator and love is a witness to His immeasurable benevolence. It is in love and through love that we find the very motivation behind God's magnificent creation. But in order to understand and truly share in God's love ourselves, we must arrest our confusion of thought and apply our wisdom in the light of the realization of God's existence, and recognize the fact that He is the ultimate source of love and the sole supplier of divine charity.

What then is love? Love is a supernatural virtue infused by God into our souls without which we are nothing. Perfect charity is loving God for His own sake and loving one's neighbor for the love of God.

St. Paul teaches us:

If I should speak with the tongues of men and of angels, but do not have charity, I have become as a sounding brass or a tinkling cymbal. And if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, yet do not have charity, I am nothing. And if I distribute all my goods to feed the poor, and if I deliver my body to

be burned, yet do not have charity, it profits me nothing. (1 Cor. 13:1-3)

Love is all forgiving and all understanding toward the repentant; it is complete compassion. Love, not being impatient or jealous or bitter, can and does endure under every pressure. Nothing is more generous and more constructive. As Sacred Scripture has it:

Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up, is not ambitious, is not self-seeking, is not provoked; thinks no evil, does not rejoice over wickedness, but rejoices with the truth, hopes all things, endures all things. Charity never fails, whereas prophecies will disappear, and tongues will cease, and knowledge will be destroyed. For we know in part and we prophesy in part; but when that which is perfect has come, that which is imperfect will be done away with ... so there abide faith, hope and charity, these three; but the greatest of these is charity. (1 Cor. 13:4-13)

So great is love, in fact, that it "is the very highest reward of Heaven. It is the perversion of love that is the all-pervading sin of earth; it is the absence of love that is the bitterest torment of hell." (Father Ryan quoted in *The Catholic Oratory*, New York: Murphy and McCarthy, 1891) The Apostle John under the inspiration of the Holy

Ghost teaches:

Love is of God, and he who loves is born of God and knows God. He who does not love does not know God. In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him ... whoever confesses that Jesus is the Son of God, God abides in him and he in God. So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him. (1 John 4:7-9, 15,16)

Writing in his *Treatise On The Love Of God*, St. Francis de Sales says that love is the perfection of the spirit; charity the perfection of love; and "the love of God is the end, the perfection and the excellence of the universe." (St. Francis de Sales, *Treatise On The Love Of God*, Westminster, Maryland: The Newman Bookshop, 1945, p.410) "In this" he continues,

... consists the greatness and the primacy of the Commandment of divine love, which the Saviour calls the *First and greatest Commandment*. This Commandment is as a sun which gives lustre and dignity to all the sacred laws, to all the divine ordinances, and to all the Holy Scriptures. All is done for this heavenly love, and all has reference to it. From the sacred tree of this

Commandment grow all the counsels, exhortations, inspirations, and other commandments, as its flowers, and eternal life as its fruit; and all that does not tend to eternal love tends to eternal death. (*Ibid.*)

The creation of the universe and of life, as we have observed, is the result of the infinite love of Almighty and Eternal God. And so, "in itself, the very order of things is such that God is knowable and lovable for Himself, since He is essentially truth and goodness itself." (St. Thomas Aquinas, *Summa Theologica*)

And it was also as a result of the same dominating immensity of His goodness and love that we were granted life and the liberty, according to our very nature as man, to employ our faculties in knowledge and freedom. But do we appreciate the gift or the love which generated it? If souls but knew the excess of this love they would not disregard it. Indeed, they would "love God, not for anything else, but for Himself. For He is not directed to anything else as to an end, but is Himself the last end of all things ... His very substance is His goodness, which is itself the exemplar of all other good things." (*Ibid.*)

As St. Bernard says: "we should love God because He is God, and the measure of our love should be to love Him without measure." (St. Bernard quoted in *Voice Of The Saints*, Francis W. Johnston, Belgium: Burns and Oates, 1965, p. 22)

But where in the world today do we find man's love for God? Our Lord Himself said, "if you love

Me, keep My commandments." (John 14:15) Yet men remain hostile. They have little or no love in their hearts. As it is, they "crucify again for themselves the Son of God and make Him a mockery." (Heb. 6:6) They satisfy the lusts of the flesh and serve the god of this world which is pleasure and they dare to call it love. They are like the bad tree "which brings forth thorns and thistles [and] is worthless, and is nigh unto a curse, and its end is to be burnt." (Heb. 6:8) Against such as these the justice of God will triumph. But for those who respond to the love of Christ which, as St. Paul says, "surpasses knowledge" and fills us "unto all the fullness of God" (Eph. 3:19), the glories of eternal life shall be their reward.

Indeed, God is deserving of love without measure. He is the origin and author of life, of all creation, and of all truth. He is the very fountain of everlasting goodness wherein the holy purity of love itself is beheld; immaculate, resplendent, and beautiful! Nothing can see farther than God's love; nothing is more splendid and secure; nothing more glorious and good; nothing more militant and mighty!

Him, though you have not seen, you love. In Him, though you do not see Him, yet believing, you exult with joy unspeakable and triumphant. (1 Peter 1:8)

II. GOD'S LOVE MANIFESTED - THE MASS

1. THE ENACTMENT OF CALVARY

Let us now examine more specifically the manifestation of the phenomenal magnitude of God's love.

It was in love that our Creator sent His only Son on a sacrificial mission of everlasting significance. It is to this vicarious Sacrifice and especially to its sacred continuity that we will now bring our attention.

Almost everyone is somewhat familiar with the significance of the Sacrifice of Calvary; that it was so thoroughly redemptive that no other sacrifice is even possibly acceptable to God; that the bloodletting there was such a perfect reparation to God for sin that no crime could ever be committed that would lie beyond the reach of its saving power; that there upon the mount was the fulfillment of prophesy and the ultimate proof of the infinite love of God; that this Blood of our Lord poured out upon the Cross is the price, the cause, and the means of saving grace and of man's sharing in the supernatural life of God; that although Calvary was only one small place on the face of the earth at the crossroads of Jerusalem, Athens, and Rome, what took place there, the Sacrifice of the Body and Blood of the Son of God, rocked the very pillars of the universe, the consequences of which have affected and will affect all men who have ever lived and all that will ever live everywhere in all corners of the earth.

Among sincere believers in Christ these things are generally understood. But what is apparently not understood (yet is absolutely essential for our

salvation) is the fact that the Sacrifice of Christ was to be continued and renewed until He would come again.

Certainly, what took place on Calvary was sufficient for the salvation of a hundred worlds or a thousand universes if need be. But because of the boundless immensity of God's love for us, He has granted that Christ's Sacrifice would be continued. He, the precious Victim, Jesus Christ, willed that His bloody Sacrifice of Calvary be commemorated and renewed in an unbloody manner, thus He gave us the unique treasure, the Holy Sacrifice of the Mass, as the means through which the fruits of His bloody all-sufficient Sacrifice of Calvary would be poured out to the world.

As the prophet Malachias foretold centuries before Christ would die on the Cross:

For, from the rising of the sun to its setting, My Name is great among the nations, and in every place there is Sacrifice, and there is offered to My Name a Pure Offering; for My Name is great among the nations says the Lord of Hosts. (Mal. 1:11)

In the light of history, there is only one "Pure Offering" that corresponds to this prediction. It is the Clean Oblation of the precious Body and Blood of Christ in the Eucharistic Sacrifice, which is the Sacrifice of the Messianic Age (i.e. the age of the Messiah), the Sacrifice of the New Covenant, the Holy Sacrifice of the Mass.

The Catholic Church speaking through the Council of Trent as through a mouthpiece commands Her preachers, and all others having the care of souls, to explain the Holy Sacrifice of the Mass to their people carefully and frequently. Our good Mother, the Church, has made this law to the end that we may all know what a great treasure God has left to us in this sublime Sacrifice of the Altar, and what great advantages we may derive from a faithful and devout attendance thereat. (Fr. P. O'Keeffe quoted in *The Catholic Oratory*)

2. NOT THE LAST SUPPER BUT THE CROSS

The Holy Sacrifice of the Mass was instituted and offered for the first time in the supper-room on the evening of Holy Thursday, the day before He suffered, the same night in which He was betrayed; when Jesus took bread into His Hands and said: "This is My Body which shall be delivered for you." (1 Cor. 11:24) Then over the chalice of wine He said: "This is My Blood of the New Testament, which shall be shed for many, for the remission of sins." (Matt. 26:28) And it is to this Sacrifice of the "Body" and "Blood" of the New Testament that Christ referred to when He instructed His Apostles to "Do this for a commemoration of Me." (Luke 22:19)

Do this for a commemoration of Me! *What is to be commemorated by this Sacrifice of the New Covenant is not the Last Supper but the Cross!* The Last Supper, which was itself related to the sacrifice of the Old Covenant, served as the occasion for the

passing of the sacrifice of the Old Law and the institution of the Sacrifice of the New Law. Thus the Sacrifice of the New Law, the Mass, commemorates the Sacrifice of the Cross by renewing it. As St. Paul says: "For as often as you shall eat this Bread and drink the cup, you proclaim the Death of the Lord, until He comes." (1 Cor. 11:26)

In 1562, the Twenty-Second Session of the sacred and holy Council of Trent dealt with matters pertaining to the "Doctrine of the Sacrifice of the Mass." (*Dogmatic Canons And Decrees*, "Session XXII of the Council of Trent", New York: The Devin-Adair Company, 1912, p. 131) There, it was resolved "with the unanimous consent of all the Fathers, to condemn and to eliminate from holy Church ... whatsoever is opposed to this most pure faith and sacred doctrine." (*Ibid.*, p. 142) The holy Council "condemned under anathema" (*Catechism Of The Council Of Trent*, Dublin: James Duffy and Co., 1829, Part II, Chapter IV, Question LXX, p. 224) all those who heretically assert that in the Mass is not offered to God a true and proper Sacrifice (canon I); or those who teach that by the words, "Do this for a commemoration of Me," Christ did not instruct that all His priests should offer His own Body and Blood (canon II); or those who claim that the Sacrifice of the Mass is only a service of praise and thanksgiving or a mere remembrance of the Sacrifice consummated on the Cross (canon III). The canons say: "Let him be anathema"! (*Dogmatic Canons And Decrees*, pp. 142-43) A condemnation and punishment not to be taken lightly.

To teach then that what Christ instituted was a

bare, though devout memorial or a mere remembrance only, so as to exclude the real Sacrifice and true substantial presence of our Lord under the appearance of bread and wine, is to break with the two-thousand year old teaching of the only Church that can be traced back to the Apostles themselves; the teaching of the Sacred Scriptures; the very words of Christ Himself; and the Dogmatic Canons and Decrees of the Council of Trent.

3. THE PRIESTHOOD OF CHRIST AND THE NEW COVENANT

That the Priesthood of Christ was to continue was foretold by David: "The Lord has sworn and will not repent: 'You are a priest forever, according to the order of Melchisedech.'" (Psalm 109:4)

Melchisedech was King of Salem and a "priest of the most high God" (Gen. 14:18) who offered a sacrifice of "bread and wine." (Gen. 14:18) This sacrifice was an "archetype of the Sacrifice of the Mass." (Ludwig Ott, *Fundamentals Of Catholic Dogma*, St. Louis: B. Herder Book Co., 1957, p. 403) Indeed, St. Paul teaches us that Melchisedech himself was an archetype of Christ. He says that Jesus was "called by God a High Priest according to the order of Melchisedech." (Heb. 5:10) And again he says that Melchisedech, "King of Salem, priest of the most high God" (Heb. 7:1) was "likened to the Son of God." (Heb. 7:3)

Thus the Son of God Who "because He continues forever, has an everlasting Priesthood", (Heb. 7:24) is the "Mediator of a superior Covenant." (Heb. 8:6) Even the very words of Christ are sacrificial

terms. "The expressions 'to give up the body', 'to shed blood', are biblical sacrificial terms, which express the oblation of a true and proper sacrifice." (Ott, *op. cit.*)

When our Lord designated His Blood as the Blood of the New Covenant, He expressed the biblical identification of "Blood of the Covenant" with "Blood of Sacrifice." To better understand the tremendous significance of Christ's words in referring to the consecrated wine as the Blood of the New Covenant, one ought to read Exodus 24. Here we learn that when Moses communicated the Old Covenant (i.e. the Old Testament, the Old Law) to the chosen people, he built an altar; and "then taking the Book of the Covenant, he read it aloud to the people, who answered, 'all that the Lord has said, we will heed to and do.' Then he took the blood and sprinkled it on the people, saying: 'This is the blood of the Covenant which the Lord has made with you in accordance with all these words of His.'" (Ex. 24:7,8)

Thus, the Blood of the New Testament which Christ gave us at the Last Supper is the Blood of the New Covenant which seals our acceptance of Christ and binds us to be faithful to all that He is and all that He revealed and which, at the same time, proclaims, as St. Paul teaches, "the Death of the Lord until He comes." (1 Cor. 11:26)

4. THE REAL PRESENCE OF CHRIST IN THE EUCHARIST

As of all the sacred mysteries bequeathed to us by our Lord and Saviour as most un-failing instruments of divine grace, there is none comparable to the most Holy Sacrament of the Eucharist; so, also, for no crime is there a heavier punishment to be feared from God, than for the unholy or ir-religious use ... of that which is full of all holiness, or rather which contains the author Himself and source of holiness. (*Catechism Of The Council Of Trent, Part II, Chapter IV, Q. I, p. 187*)

What Christ gave to us, again, is not a memorial meal to commemorate the Lord's Supper. It is rather the true and efficacious memorial *Sacrifice* of the New Covenant in His Blood. And the Eucharist, as a beautiful and breathtaking display of divine love, contains the very Body and Blood of our Lord Jesus Christ; *Almighty and Eternal God Himself in our very midst!*

It is no wonder then that Paul warned against approaching the Altar of the Lord in an unworthy state. If anyone dare eat this heavenly Bread or take the cup of the New Covenant "unworthily", he tells us, he "will be guilty of the Body and the Blood of the Lord ... for he who eats and drinks unworthily, without distinguishing the Body, eats and drinks judgment to himself." (1 Cor. 11:27-29)

If, as the enemies of the real Eucharistic presence of our Lord repeatedly assert, there was noth-

ing in the Sacrament to be venerated but a *remembrance* of the Passion of Christ, do you think the great Apostle would have spoken like that? If it were just a memorial service of bread and wine, why would St. Paul exhort the faithful in such a forceful manner? We will be "guilty" of the Body and Blood of the Lord, he says, and we render "judgment" unto ourselves if we eat and drink "unworthily, without distinguishing the Body." Catholics who take the doctrine of the real presence lightly, or non-Catholics who deny it altogether, would do well to remember and learn from St. Paul's warning.

As St. Irenaeus of Lyons (202 A.D.) said: "the Flesh and Blood of Christ: 'are the new Sacrifices of the New Covenant which have been handed down to the Church by the Apostles and which She, throughout the whole world, offers to God.'" (Ott, *op.cit.*)

At the Council of Trent it was declared:

If anyone denieth that in the Sacrament of the most holy Eucharist, are contained truly, really, and substantially, the Body and Blood together with the Soul and Divinity of our Lord Jesus Christ, and consequently the whole Christ; but saith that He is only therein as in a sign, or in figure, or virtue; *Let him be anathema!* (*Dogmatic Canons And Decrees, "Session XIII of the Council of Trent", Canon I, p. 81*)

But still, many find it too difficult to accept the real, true, substantial presence of Christ in

the Eucharist. Indeed, many of His own disciples had the same problem. As St. John tells us, when our Lord revealed this doctrine to them they replied: "this is a hard saying, who can listen to it?" (John 6:61) The words of Jesus are as clear today as they were to His disciples two-thousand years ago:

Amen, amen, I say to you, unless you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you. He who eats My Flesh and drinks My Blood has everlasting life and I will raise him up on the last day. For My Flesh is food indeed, and My Blood is drink indeed. He who eats My Flesh and drinks My Blood abides in Me and I in him. (John 6:54-57)

And to the disbelieving followers, who refused to accept what was said on the word of the Son of God because they could not understand how He would give them His Flesh to eat and His Blood to drink; to these, and to those today who are in a similar state of doubt, He said: "Does this scandalize you?" (John 6:62) But such as these were not open to our Lord's words of "spirit and life" (John 6:64), and so St. John tells us: "from this time many of His disciples turned back and no longer went about with Him." (John 6:67) Then Christ turned to His Apostles to challenge them and test their faith saying, "do you also wish to go away?" (John 6:68)

Though he could not fully understand how Christ

was to give them His Flesh and Blood, Peter knew that if Jesus said it, it had to be true. And so unlike the fallen away disciples who could only say "this is a hard saying, who can listen to it?", Peter yielded to the logic of the situation, knowing that it would be impossible for Christ to utter a falsehood even though it was beyond his understanding. His words are an example and inspiration for all of us. He said: "Lord, to whom shall we go? Thou has words of everlasting life, and we have come to believe and to know that Thou art the Christ, the Son of God." (John 6:69-70)

That was good enough for Peter; it was good enough for the true Church of Christ these past two-thousand years; it certainly ought to be good enough for us. And so, without hesitation or reservation:

We ... confess that the Sacrifice of the Mass is, and ought to be, considered one and the same as that of the Cross, as the Victim is one and the same, namely Christ our Lord, Who immolated Himself, once only, after a bloody manner, on the Altar of the Cross. For the bloody and the unbloody Victim are not two victims, but one only, Whose Sacrifice is daily renewed in the Eucharist, in obedience to the command of our Lord: 'Do this for a commemoration of Me.'" (Catechism Of The Council Of Trent, Part II, Chapter IV, Q. LXXIV, p. 226)

"I am the living Bread which has come down from

Heaven." (John 6:41) "If any man eat of this Bread, he shall live forever; and the Bread which I will give, is My Flesh for the life of the world." (John 6:52)

In the Holy Eucharist, the Body and Blood, Soul and Divinity of Jesus Christ, under the appearance of bread and wine, are contained, offered as the Clean Oblation of the New Covenant, and received. This is the only ultimately true and worthy Sacrifice of the New Testament which we have received from the Hands of the Son of God. In this great Sacrament and Sacrifice, the true Body and Blood of our Lord Jesus Christ together with His Soul and Divinity are really and substantially present. At the words of Consecration, there occurs a change of the total substance of the bread and wine into His Body and Blood, which change the Catholic Church calls *Transubstantiation*.

Take ye and eat; this is My Body ... all of you drink of this for this is My Blood ..."
(Matt. 26:26,27)

Of the Blessed Eucharist, St. Peter Julian Eymard declares: "that Bread was so expensive! People say, 'bread is dear', but what is that in comparison with the price of heavenly Bread, the Bread of life? Let us, therefore, eat this Bread; It is ours. Our Lord bought It for us and paid for It Himself. He gives It to us; we have but to take It. What an honour! What love!" (St. Peter Julian Eymard quoted in *Voice Of The Saints*)

St. Pius X ("The Pope of the Blessed Sacra-

ment") called the Eucharist "the shortest and safest way to Heaven." "There are others" he says. "Innocence, for instance, but that is for little children. Penance, but we are afraid of it. Generous endurance of the trials of life, but when they come we weep and ask to be spared. The surest, easiest, shortest way [to Heaven] is by the Eucharist." (St. Pius X quoted in *Ibid.*, p. 84)

There are many thousands of Christians throughout the world today zealously searching for Christ, and for the way to eternal life. There are many dozens of "movements", "sects", and "churches" also that seem to satisfy one's thirst for Christian truth. But all the efforts of these Christians combined plus that of all the various religious groups united cannot possibly find truth, nor Christ, nor eternal salvation so long as they continue to deny truth, and Christ, and the source of everlasting life in our very midst - in the Sacrament of the Eucharist. The words of our Blessed Lord still hold true:

Except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you. (John 6:54)

Except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you! Can that be made any clearer? The Trent Catechism says that "... the faithful can have no doubt touching those things of which God, Who is 'Truth' (John 14:6) itself, is the author." (*Catechism Of The Council Of Trent*, Part I, Chapter I,

Q.I, p.25) And "since Christ Himself has said: 'This is My Body' ... who shall dare doubt that It is His Body?" (St. Cyril of Jerusalem quoted in *Voice Of The Saints*, P. 83)

Instead of entertaining doubt or indifference then, let us accept the word of God with an unshakable confidence. Since God is able to do so much more than man can understand, let us abandon skepticism and pray unceasingly that we, unworthy as we are, be strengthened with the grace necessary for an undying faith and with the resources necessary to render a perpetual praise to Almighty God, with all our hearts, for so sacred, so magnificent, and so loving a gift as this Holy, unspotted, Eucharistic Bread from Heaven. Let us, henceforth, bear witness and render testimony to the presence of Almighty and Eternal God in the Holy Eucharist - by word, by deed, by example, by devotion - and with heartfelt gratitude and profound adoration let us bow our heads and bend our knees before the Creator from on High and utter - with a faith on fire - the words of the Apostle Thomas: "my Lord and my God!" (John 20:28)

In the face of so spectacular a reality, it is unthinkable for honest Christians to do any less.

Thanks be to Thee, O Thou Creator and Redeemer of men, Who to manifest Thy love to the whole world hast prepared a great supper wherein Thou hast set before us to be eaten, *not the typical lamb, but Thy most sacred Body and Blood*; rejoicing all the faithful with Thy holy banquet, and inebri-

ating them with the cup of salvation ...
(Thomas a Kempis, *op. cit.*)

5. ON THE SUPREME EXCELLENCE OF THE MASS

Holy Mass is the projection into history of the eternal essence of Calvary. It is not a new Sacrifice, but another enactment of the one, supreme Sacrifice of Calvary. It is the true and active presence and renewal and continuation of our Blessed Saviour's Offering and Sacrifice of Himself upon the Cross two-thousand years ago. It is the Passion of Christ which inspires the Mass. That Passion besought, declared, manifested and fulfilled. Everything in the Mass converges on this fundamental fact of Christian faith: that our redemption was wrought by the Sacrifice of the Cross.

As St. Leonard put it: "That same Body, that same Blood, that same Jesus Who then offered Himself upon Calvary, now offers Himself in the Holy Mass." (St. Leonard, *The Hidden Treasure*, California: Academy Library Guild, 1952) When we "enter the church to hear Mass" then, we should thoroughly well consider that we are "going up as it were to Calvary, to be present at the Death of the Redeemer." (*Ibid.*)

Quoting Marchant in *The Wonders Of The Mass* (Portugal, 1972), Father Paul O'Sullivan writes:

If we were to offer to the Holy Trinity all the penances, all the prayers, all the good works of all the saints; if we were to offer the torrents of blood, all the suf-

ferings of the twelve Apostles and the millions of martyrs, all would give Him less glory and pleasure than one Mass! Why? Because the Mass is truly and really the Sacrifice of Mount Calvary. In the Mass Jesus Christ offers to His Eternal Father all the pains, humiliations, and infinite merits of His Passion and Death.

It is no wonder then that St. Bernard teaches: "more is gained by one single Mass than by distributing all your substance among the poor, or going on pilgrimages to all the most venerable sanctuaries on the globe." Nor is it any wonder that countless priests, Popes, martyrs and saints have taught and preached that no hour is so well spent as that hour devoted to participation at the Holy Sacrifice of the Mass.

Father O'Sullivan remarks:

The saints never speak so eloquently as when they speak of the Mass. They can never say enough on this sublime subject, for, St. Bonaventure says, the wonders of the Mass are as many as there are stars in the heavens and grains of sand on the seashores of the world ... the Mass is the greatest wonder in the world. (O'Sullivan, *op. cit.*)

It is in this Holy Sacrifice that God exhibits, manifests, and communicates His paternal love for mankind. What sublime power! What profound richness!

What beauty ... unsurpassed, inexhaustible, and overwhelmingly incomprehensible! The Mass is an incredible Mystery and Miracle of blinding and breathtaking brilliance! It is powerfully and gloriously divine, supreme, and excellent in every way!

Oh, my brethren, let us thank Almighty God a thousand times for His unspeakable love toward us in having given to us in the Church the rich treasure of the Mass! Let us ask Mary, the crowned Queen of Heaven, to thank our Blessed Lord and God, again and again, for His love for us, individually, in thus, also, having made known to us the hidden riches of this adorable Sacrifice, and the untold benefits we may derive from it, both for time and for eternity! It is a precious mine of exhaustless wealth, a treasury of grace, a perennial fountain of blessings; It is the sun and center of the whole system of true Religion; It is the heavenly focus - inexpressibly loved and lovely - in which are concentrated all the soul-saving rays of God's beauty and royal splendor, of His glory and majesty and Divinity. The Mass is the Miracle of miracles, it is the Mystery of God's deep, boundless, and burning love for man! (Father O'Keeffe quoted in *The Catholic Oratory*)

III. THE FAITH UNDER SATANIC ASSAULT

1. THE POWERS OF HELL SEEK THE TOTAL OBLITERATION OF THE MASS

Here is the most precious Faith; the two-thousand year old Faith for which so many have lived and fought and suffered and died to uphold; the Faith that no persecution has been able to destroy. *To be a Catholic is an invaluable grace and gift for which we cannot thank God enough!*

But because of the fact that Christianity is the most powerful force against the malignant persuasiveness of Satan and his coalition of God-haters; and the Catholic Church is the sum and substance of Christianity; and Holy Mass is the core or apex of the whole Catholic Church; because of these truths, Satan has launched an attack upon the Mass with a ruthlessness and determination that has resulted in the decline of the true Faith throughout the world.

The phenomenal fanaticism of this attack should, in itself, provide evidence enough to show the absolute faultlessness and mysterious excellence of the Mass. For the Devil would not seek its destruction so desperately and with such an obsession if Holy Mass were any less than total perfection; he would not be so extremely possessed with a hatred for the Mass if it were less than the efficacious, soul-saving Sacrifice that it truly is, with the real presence upon the Altar of the Body and Blood, Soul and Divinity of our Lord and God, Jesus Christ. Of all the disgustingly wicked deeds of Satan, his most vicious attack would *instinctively* be aimed at the living God Himself in the Holy Tabernacle of the Altar.

But we who are the sworn enemies of the enemies of God must find the courage to face the situation as it exists today. The truth of the matter is that what is happening today is many more times serious and frightening than most Catholics dare imagine. The powers of evil are engaged in a fierce and deadly war on the Holy Sacrifice of the Mass. These forces are seeking the widespread desecration, the hateful profanation, the malevolent mistreatment, and the ultimate obliteration of the Mass from the face of the earth. And if you take note of the ever increasing spread of blasphemy and sacrilege in connection with the Mass, then you will be forced to admit that this evil endeavor is a job the Devil has undertaken with great resolution and thoroughness.

Since nothing on earth could be more pleasing to God than the offering of the Mass, it is obvious that its sacrilegious perversion, resulting in its dying influence, would be most satisfying to the sinister, hate-filled mind of Satan. So bad is the situation and so widespread is the practice of sacrilege that one is tempted to look upon these days as the fulfillment of the prophesy which said that "Satan will be released from his prison, and will go forth and deceive the nations which are in the four corners of the earth." (Apoc. 20:7)

2. PERSECUTION AND POISONOUS DOCTRINE

We know that our Church can never be destroyed because Christ promised to remain with us "even unto the consummation of the world." (Matt. 28:20)

But we also know that the doctrine of the "indelectibility of the Church" "does not exclude the decay of individual 'churches' (i.e. parts of the Church)." (Ott, *op. cit.*) Nor does it exclude the suppression of individual Catholic churches by such godless criminal conspiracies as the one called communism. One of the few American priests with the courage to study the communist conspiracy and then publicly expose its gruesome record reports the following:

Witness ... the atrocities committed by the communists against thousands of priests and nuns in overwhelmingly Catholic Spain during the late Thirties - when ten percent of the Catholic people of Madrid, alone, were murdered. A 1964 Report of the Subcommittee on Immigration of the United States House of Representatives lists the following casualties (1917-1959) suffered by the Catholic Church at the hands of the communists: 55 bishops, 12,800 priests and monks, and 2.5 million Catholics killed; 199 bishops and 32,000 priests imprisoned or deported; 15,7000 priests forced to abandon their priestly ministry and accept other work; 8,334 seminaries dissolved; 1,600 monasteries nationalized; and 31,779 churches closed. (Father Francis E. Fenton, *Communism*, Belmont, Massachusetts: American Opinion, 1970, p. 2)

And this testimony of horror is only a small

fraction of the total record. For the shocking truth is that communism's entire history, to this very day, is one of unparalleled persecution against the Catholic Church. But the world-wide communist network resorts not only to outright aggression and persecution, but to the infusion of poisonous doctrine as well; that is, by infiltration and internal subversion. A brief but important review of this subject is to be found in the article entitled "The Anti-Priests" (Yves Dupont, *World Trends*, Hawthorn, Australia, 1972), which we highly recommend to every Catholic - especially priests. And godless communism is only one of several agencies using the deadly strategy of doctrinal perversion to bring about the total annihilation of Catholicism.

Modernism, the "synthesis of all heresies" as Pope Pius X called it, is the subversive sister-agency of communism and its most cooperative and valuable alliance throughout the world. In America itself, where the true Church grew and spread and blossomed in the soil of freedom, we behold the diabolical distortion of the Sacrifice of the Mass promoted from within the very ranks of the priesthood - religious who have been victimized by the cancerous disease of communist/modernist error and who now, in turn, expound these poisonous doctrines from the inside.

As Pope St. Pius X said:

... the partisans of error are to be sought not only among the Church's open enemies; but, what is to be most dreaded and de-

plored, in Her very bosom; and are the more mischievous the less they keep in the open. We allude, venerable brethren, to many who belong to the Catholic laity, and what is more sad, to the ranks of the priesthood itself, who ... imbued with the poisonous doctrines taught by the enemies of the Church, and lost to all sense of modesty, put themselves forward as Reformers of the Church. (Pope St. Pius X, Encyclical Letter, *Pascendi Dominici Gregis*)

Note well, that the most dangerous (i.e. those to be "most dreaded and deplored") are not the known radicals and the "open enemies." Rather the enemies of Christ who dress like bishops and priests "are the more mischievous the less they keep in the open."

3. SATAN'S LAST GREAT INSULT AT THE THRONE OF GOD

Everywhere we look, at home and abroad, we witness the rising tide of moral degeneracy and spiritual depravity. How countless are the souls victimized by satanic influence, under which they turn from God and seek the corrupt ways of the world. All this we must reluctantly but honestly admit. For the reality of our day is that the true Mass and our apostolic Faith are not being professed, propagated, and defended by those who swore before God to do so - with the exception, thank God, of a small but growing remnant of traditionalist Catholics.

For the most part, however, the bishops and priests in America are not only not spreading the Roman Catholic Faith, but are actually acting the part of a tool of Satan; and some of them it seems are conscious tools in his major drive to destroy the Mass and thereby lead souls away from Jesus Christ and into the eternal agony of hell. These shepherds, by their action and inaction, are leading the people unsuspectingly out of the Catholic Faith and into the acceptance of the apostasy of the social gospel and the apostate religion of humanism in which "they have changed the glory of the incorruptible God for an image made like to corruptible man." (Rom. 1:23)

At Mount Sinai, the chosen people created the cult of the golden calf. Modern man is given over to the cult of Man and the social gospel; and it is this false religion that is being foisted upon unsuspecting Catholics. Many of those who have been pressured (especially priests) or sensitized into this new religion fool themselves into thinking that they are still professing the same One, Holy, Catholic and Apostolic Faith that they had once embraced.

This crisis about which we are concerned is an expression of the perpetual war between the assemblies of God and those of the Devil. And while it is absolutely true that Christ crushed Satan upon the Cross; it appears now that the evil one, who knows that he has been vanquished by the Blood of the Son of God, is making what must surely be part of his last fanatical assault upon the Church of Christ to increase the numbers of his slaves in

hell and to toss his last great insult at the Throne of God before he and his servants, who have rejected the saving Blood of the Lamb of God, are "cast into the pool of fire and brimstone [where] they will be tormented day and night forever and ever." (Apoc. 20:11)

In the ensuing battles against the forces of evil, our Lord from on High could not be more satisfied than if you and I, out of love for Him, were to be instrumental in causing souls to be snatched from the fire and fury and wrath and ravaging domination of the Devil who, St. Peter tells us, "as a roaring lion, goes about seeking someone to devour." (1 Peter 5:8) And no greater stride could possibly be made toward that glorious end than by the increasing celebration of the renewal of Calvary via Holy Mass. For, it is through the Mass and the supernatural magnetism and power contained therein that the forces of evil receive the staggering and fatal blows that render their deeds of darkness null or ineffective.

And be assured that our adversaries are not only the criminal conspirators whose most powerful weapons include liberalism and communism in politics, and naturalism, humanism, and modernism in religion. As the Apostle Paul tells us:

Our wrestling is not against flesh and blood, but against principalities and the powers, against the world-rulers of this darkness, against the spiritual forces of wickedness on high. (Eph. 6:12)

IV. THE NOVUS ORDO MISSAE

1. SOME INTRODUCTORY REMARKS

Earlier, we directed our attention to the brilliance and the magnitude of God's love for us. Understanding that the Sacrifice of the Mass is an expression and manifestation of God's infinite love, as well as the most perfect and powerful source of salvation for us all, should inflame our hearts and souls with an ardent desire and an aggressive determination to fight for its preservation, to oppose its desecration, and to stand firmly against its most wicked adversaries.

Most Catholics, however, act as though they did not understand what the Mass actually is. They do not appreciate the *Miracle* that takes place during each valid Mass; nor do they appreciate many of the other principal elements of the Catholic Faith. It is clear that because of this lack of appreciation, the majority of Catholics today are not fighting for the preservation of the Faith that is absolutely *essential* to their salvation. If they did appreciate their Faith, they would rise up at once, infuriated with protest over what the contemporary modernists, heretics, and revolutionaries have done and continue to do in their efforts to undermine the ancient and apostolic truths and traditions of Catholicism. But being unfamiliar with and unappreciative of the fundamental principles of their Religion, most Catholics are inadequately equipped to come to its defense.

And so, we have tried in a small way to help create the understanding and appreciation which are so necessary, by bringing to mind certain aspects of the Holy Sacrifice of the Mass, the very heart

and soul and sum and substance of our Catholic Religion.

It is possible that the simple and unscholarly words contained in this little book might help to create such an understanding and appreciation. For we know that God chooses those of us who are not wise according to the worldly standards "to put to shame the 'wise', and the weak things of the world ... to put to shame the strong ..." (1 Cor. 1:27,28)

So, we think it is possible that one who reads these words may even be inspired to attend Masses if he was previously a non-church-goer, or perhaps to participate more devoutly if he had been a regular attendant at Mass. It is certainly our wish to see this happen. In fact, one of our primary intentions in compiling these pages is to bring souls closer to the true Faith and to help them to attend devoutly many Masses; for, as we have emphasized, nothing else could be more staggering to the powers of hell or more pleasing to our heavenly Father.

On the other hand, we do not want what we have said to be taken as an encouragement to participate in worship which employs the *New Order of the Mass*. We believe that it will be as evident to you as it is to us (after reading the following pages) that according to the nature of what Catholic worship is and must be, the *New Order of the Mass* is less than what the "order" of a truly Catholic Mass must be, and is hence, *displeasing to God!*

And further, we are driven to say that it would certainly be better to refrain from going to church at all than to participate in worship that dis-

pleases God. For to participate in that which is displeasing to God is to violate and not to fulfill our obligation to keep His day holy. And since it is a fact that the nature of our worship determines ultimately the nature of our beliefs and hence our faith, we would caution you against becoming part of a new religion by gradually adopting new religious beliefs and an entirely new faith.

The moral imperative is to accept the true Faith and the true Religion and to reject the modernist faith and religion which Pope St. Pius X so vigorously fought against and condemned. And make no mistake about it, the faith promulgated in what are supposed to be Catholic seminaries today by so-called "Catholic" priests is the same modernist bundle of heresies that Pope St. Pius X condemned as pernicious and evil. Thus, to stay away from the new religious beliefs is as important to our salvation as accepting the true Faith and true Church.

Since then, worship and belief go hand in hand, it is necessary to devote much of our attention and consideration to the controversial subject of the *Novus Ordo Missae*, and especially its English version, the *New Order of the Mass*.

2. NEW WORSHIP COMPRO- MISES CATHOLIC FAITH

Many questions and many charges have been raised with regard to the changes in Catholic worship in recent years.

For instance (just to give three quick examples), in 1964 Father Gommard A. DePauw, who founded the Catholic Traditionalist Movement, said that "under

the pretext of 'aggiornamento'" the forces of subversion "were actually destroying our Catholic identity by undermining our traditional beliefs in the supremacy of the Roman Pontiff, the devotion to the Blessed Virgin Mary, the sacrificial nature of the Mass, and the real presence of our Lord in the Holy Eucharist." A few years later, Patrick Henry Omlor wrote a book and directed himself therein to the serious question of the actual validity of the Masses using the new, all-English canon. His treatise is called *Questioning The Validity* (Reno, Nevada: Athanasius Press, 1969), and it is a carefully detailed and documented study. More recently, Archbishop Marcel Lefebvre of the Seminary of St. Pius X in Switzerland has charged that "in this new conception of the Mass, nothing remains. It is a Protestant conception and leads to protestantism." And "it is for this reason" the Archbishop courageously declares, that he "cannot conceive the possibility of creating a seminary with the New Mass."

As for the position that we are forced to adopt, simply put it is this: the New Order of the Mass, because it undermines our Catholic identity and leads to protestantism, and because of many other reasons, is not pleasing to God. Now, because of the fact that the most precious and perfect of the Church's possessions is involved (i.e. the Mass), then that which is not pleasing to God must be an outrage against our Lord, a crime, and an act of gross irreverence to the Catholic doctrine of the Mass.

How can one not judge thusly when he considers that the "New Mass" is a product and purveyor of

the heresy of religious indifference, a heresy condemned by Pope Leo XIII as the greatest threat to the true Church; that it is at best doctrinally ambiguous in its original form, which is tantamount to heresy by omission; and that it is expressly heretical in the English "Eucharistic Prayer IV" where the heresy of subordinationism or more properly monarchianism is expounded?

Is it any wonder then that Protestants can and do use the New Order of the Mass in their religious services? For us it is clear and we are compelled in conscience to conclude that the use of the New Order of the Mass by priests and the participation thereof by laymen constitutes an act by which the truth of the Catholic Church is *compromised*.

There are, of course, other reasons for our refusal to accept this compromised form of worship. Among these are canonical, moral and dogmatic justifications such as the questionable manner in which the "New Mass" was promulgated (for an excellent treatment of this question see the *Remnant Supplement*, "Does The Novus Ordo Missae Have The Strict Force Of Law?" St. Paul, Minnesota: *The Remnant*, 1972); the still-binding decree of Pope St. Pius V, *Quo Primum* ... etc., etc., etc.

We are not even going to try to present a comprehensive treatment of all the objections to the "New Mass" as it is said in our churches. But we will present enough evidence against, and sufficient objections to, the new form of worship which has been forced on Catholics in an almost ruthless manner, so as not only to justify our rejection of the "New Mass" but, indeed, to make a strong case for

the position that the "New Mass" and the new worship is irreconcilable with the Catholic Faith.

It is no less than a traumatic experience for many good and conscientious Catholics to face up to the horrid crisis that is taking place within the Church today. Many no doubt never will. But for those who have the sense to protect their souls and the souls of their children, and who have the courage to face the problems and to persist in the pursuit of the truth of the situation, we are going to present our case.

3. AN EXPRESSION OF FALSE ECUMENISM

One of the most important and basic of contentions is that the New Order is an expression of the same type of ecumenism that has been consistently and continually condemned by the Catholic Church as irreconcilable with its truth and its true unity. And as a corollary of this: to put the central act of Catholic worship in such a context is a serious act of irreverence and consequently, according to strict theological definition, a most grave sacrilege. (The question of "sacrilege" is dealt with in Part Four, Chapters Nine, Fourteen, and Fifteen)

It might be wise for us at this point to call our readers' attention to the fact that ecumenism is a term which has come to signify the movement to make all religions into a one-world church, ostensibly based on some vague notion of brotherhood. Now, such a movement is not to be confused with the obligation of the true Church to spread by conversion the One, Holy, Catholic and Apostolic Faith over the whole earth. So that if, indeed, one want-

ed to use the word *ecumenism* to signify the Church's attempt to have Protestants return to the true Church of our Lord and various schisms ended, then it would have to be understood in this way.

And any such efforts promoted under the banner of ecumenism which made the slightest concession or permitted even the minutest deviation from the truth of the Catholic Church would necessitate the use of the word *false* in connection with the term ecumenism. For, unity based on any standard other than conformity to the truth must be rejected as irreconcilable with the nature of the Catholic Church, the one and only Church established by Jesus Christ.

That the new Ordo falls into the category of false ecumenism is evidenced by many facts: it was written by Catholics and non-Catholics in Rome; non-Catholics were influential in the translation of the Latin version into English; the doctrinal content of the Traditional Mass was deliberately watered-down to make the new liturgy more acceptable to non-Catholics; and most importantly, the English translation has perverted even the watered-down Latin text to such an extent that the Consecration formula for the wine was changed in such a way that the ecumenical notion of universal salvation was introduced. This was done by changing the words *for many* to *for all*, and in spite of the fact that the *Catechism Of The Council Of Trent* (which is no ordinary catechism, but which was composed by decree of the Council of Trent) condemned the false notion that the words *for all* should be used in the Consecration of the wine.

We are not here concerning ourselves with the question of validity, which has been dealt with by Mr. Omlor in his book mentioned above. Rather we are dealing with the doctrinal implications of this change in light of the actual words of Christ and the traditional understanding of the Sacrifice of the Mass. Thus, the *Catechism Of The Council Of Trent*, in speaking of the doctrinal implications of the words used by Christ in the Consecration of the wine, says:

The additional words, "for you, and for many," are taken, some from Matthew (Matt. 26:28), and some from Luke (Luke 22:20), but have been joined together by Holy Church under the guidance of the Spirit of God; and they serve to declare the fruit and advantage of His Passion. For, if we look to its virtue [i.e. its excellence, capacity, worth] we shall have to confess that His Blood was shed by the Saviour for the salvation of all; but if we consider the fruit which men have received from it, we easily understand that it reaches not all, but many only ... with reason therefore, were the words, "for all" not used! As in this place the fruits of the Passion are alone spoken of, and to the elect only did that bring the fruit of salvation. And this is the purport of these words of the Apostle: "Christ was offered once, to exhaust the sins of many." (Heb. 9:28); and also of what the Lord says in John: "I pray

for them; I pray not for the world, but for them whom thou has given Me, because they are thine." (John 17:9) (*Catechism Of The Council Of Trent*, Part II, Chapter IV, Question 24)

The change then of the words of Christ from *for many* to *for all* by the ecumenists is a violation of the very words of Christ and, in consequence, of the traditional Catholic understanding of the Mass. It is not surprising then that the infamous notion that all men are necessarily saved is gaining increasing acceptance. Even so simple a change as the color worn by a priest at the funeral liturgy reflects this same distorted view of salvation. White has been substituted for black, and a tone of celebration has replaced the mood of mourning. For since all men must be saved, why should we have black colors and sadness and prayers for the dead?

The logic, as applied to the new liturgy may go something like this: "all men are saved, therefore the words *for many* must be changed to *for all*." But if all men are necessarily saved, then the Mass is rendered a mere memorial of Redemption and its nature as an efficacious Sacrifice is destroyed. For if all are saved, what is the need of a Sacrifice for many unto the remission of sins?

When the Mass is considered as a mere memorial service, it necessitates the destruction of the very notion of real Sacrifice. The priest is turned into a presiding minister and the Altar of Sacrifice into a supper table of celebration. Thus:

The definition of the priesthood as given by St. Paul and by the Council of Trent has been radically modified. The priest is no longer he who ascends to the Altar and offers the Sacrifice of praise to God for the remission of sins. (Archbishop Marcel Lefebvre, "The Priest And The Present Crisis In The Church", *The Remnant*, June 1, 1972)

This perverse and destructive type of ecumenism is more expressive of the religion of naturalism and pantheism than of the One, Holy, Catholic, and Apostolic Faith. It is, however, a logical conclusion of the process that began in Rome whereby the new Ordo was produced by a commission of Catholics and non-Catholics, in the interest of watering-down the true Faith, and then translated into English in such a way so as to pervert the very words of Christ Himself, which constituted a blatant and flagrant violation of the traditional Catholic understanding of the Sacrifice of the Mass. All of which is a fitting preparation for a universal religion of man in which it will not matter what you do or say since all men are to be saved anyway.

4. ONE-WORLD RELIGION AND ONE-WORLD GOVERNMENT

It is a fitting preparation indeed for a one-world religion within a one-world government under the ever-tightening tyranny of the godless United Nations. Such is the unmistakable goal of the criminal conspirators who have committed themselves

to the task of annihilating all belief in and worship of the One, true God as a necessary step toward completion of their wicked plans to manipulate and eventually dominate all of the separate and sovereign governments of the world; who have been the cause of so much strife and war, hatred and suffering; and who have been the single most powerful and effective force advancing the nightmare of atheistic, communist/collectivist subjugation throughout the world these past two hundred years.

This is a hard pill for many people to swallow. But make no mistake about it; a one-world religion and one-world government are in the making wherein God has already been declared dethroned and evil men are destined to sit at the head of a single, universal, totalitarian police-state and ruthlessly reign over an enslaved population unless they are challenged and stopped.

This conspiracy has such a profound effect on the current condition of the Roman Catholic Church and has played such an integral part in the perversion and profanation of the Order of the Mass that no Catholic, if he values his freedom to live and worship without fear of repression, can afford to remain in the dark about it. We strongly urge our readers, therefore, to secure a basic knowledge of the evil people involved and their subversive plans and programs. And we unhesitatingly recommend the following three books to assist you at the task: *None Dare Call It Conspiracy* by Gary Allen (California: Concord Press, 1972); *The Fearful Master - A Second Look At The United Nations* by G. Edward Griffin (Belmont, Massachusetts: Western Islands,

1964); and *Conspiracy Against God And Man* by Father Clarence Kelly (Belmont, Massachusetts: Western Islands, 1974)

The conspiracy about which we write is nothing less than another expression or manifestation, perhaps the most monstrous and certainly the most threatening, of that "perpetual war" between the powers of Heaven and hell which was mentioned earlier; a manifestation to which communism and modernism are inseparably interwoven. The success of this conspiracy's climb towards world rule via a world religion and a world government was, and continues to be, contingent upon the destruction of the reach and influence of its most powerful opponent, the traditional Roman Catholic Church. As we have pointed out earlier, we have the assurance from our Lord Himself that He will remain with His Church until the end of the world, thereby making impossible the Catholic Church's total destruction. Nevertheless, the promotion of false ecumenism was to be, and has indeed become, a very effective move toward the attainment of that most vicious and diabolical end.

5. FALSE ECUMENISM CONDEMNED BY THE CHURCH

If you think what has been said with regard to the import of false ecumenism is an exaggeration, be assured these are not views which spring from any secret information. Rather these views reflect the explicit and traditional teaching of the Roman Catholic Church. The Church has been very clear and definite in its condemnation of false ecumenism.

In 1884 Pope Leo XIII addressed himself to the question of the use of ecumenism by *conspiratorial forces*. He said:

They thereby teach the great error of this age - that a regard for religion should be held as an indifferent matter, and that all religions are alike. This manner of reasoning is calculated to bring about the ruin of all forms of religion, and especially of the Catholic Religion, which, as it is the only one that is true, cannot, without great injustice, be regarded as merely equal to other religions. (Pope Leo XIII, *Humanum Genus*)

Cardinal Bourne in his Introduction to Pope Pius XI's Encyclical on the nature of true religious unity, which is called *Mortalium Animos* and was issued January 6, 1928, cautioned against false ecumenism especially as related to Catholic worship. Speaking of the Church, he says:

She is fully persuaded that in Her worship of God She is dealing with truth, reality, and fact. She is essentially unable to regard Divine worship as a matter of opinion, sentiment, or uncertainty. Thus Catholics, while respecting the religious convictions of others and acknowledging their sincerity and good faith, are precluded from any action that would appear to call in question the objective truth

of the Revelation delivered to Her by Jesus Christ our Lord. She must ever be, as She has been from the beginning, an exclusive Church both in Her teaching and in Her worship. (*Selected Papal Encyclicals And Letters*, 1928-1932, London: Catholic Truth Society)

Indeed, a decision of the Holy Office on June 5, 1948 even forbade mere attendance at so-called "ecumenical" congresses. The Moral Theologian Fr.H. Jone says:

It is forbidden to participate in assemblies, unions, lectures and societies that aim at a federation of all Christians. The promotion of all such projects is also forbidden. (Rev. Heribert Jone, O.F.M., C.A.P., J.C.D., *Moral Theology*, Westminster, Maryland: The Newman Press, 1961, p. 69)

Pope Pius XI in *Mortalium Animos* condemns the efforts of those who would impose a false ecumenism on Catholics. Here is how he put it:

Now such efforts can meet with no kind of approval among Catholics. They presuppose the erroneous view that all religions are more or less good and praiseworthy ... those who hold such a view are not only in error; they distort the true idea of religion, and thus reject it, falling gradually into naturalism and atheism. To favor

this opinion, therefore, and to encourage such undertakings is tantamount to abandoning the Religion revealed by God. (Pius XI, "Mortalium Animos", *Selected Papal Encyclicals And Letters*, 1928-1932)

Now, if the effort to spread a false ecumenism "is tantamount to abandoning the Religion revealed by God", what must be said of such an ecumenism which *subordinates* to this same end, the central act of our Catholic Religion, the Mass, the most precious gift of our Lord to His Church? And what must be said of those who could cooperate in such a profanation?

For our part, we are compelled to conclude that if the spread of false ecumenism is tantamount to abandoning the Religion revealed by God, then the misuse of the Holy Sacrifice of the Mass for the purpose of aiding this same movement is nothing less than *sacrilegious!*

6. CHANGING THE MEANING OF THE CONSECRATION FORMULA: BISHOPS DEFY PAPAL AUTHORITY

As regards the English version of the Consecration formula for the wine, there is a serious problem both in terms of validity and orthodoxy. For, as we have pointed out, the very meaning of the form of Consecration of the wine has been changed, to the extent that it constitutes a meaning other than the traditional understanding of the nature of the Mass itself. And as Father J.B. O'Connell says in his *The Celebration Of Mass*:

Any change in the form [i.e. the words of Consecration] by omission, addition, or interpolation, which would alter its meaning, would make the Consecration invalid. Any other change, however small, even though it did not make the form invalid, or even doubtful, is gravely sinful, if deliberate. (J.B. O'Connell, *The Celebration Of Mass*, London: Burns and Oates, 1956, p. 194)

Now, the American bishops have approved a change in the meaning of the Consecration formula of the wine and thereby either rendered it invalid or at least committed an act which, even if not invalidating, is "gravely sinful". And if a Commission in Rome has sanctioned this evil deed, then they share in the crime. The crime of using a doubtful form of Consecration is a sin against the moral law and hence not subject to the dictates of bishops. In fact there is *no authority on earth* that can morally compel a person to violate the moral law of God. And that, dear reader, is a basic principle of Catholic moral teaching!

But there is more than the moral law that one can invoke with regard to the question of the change in the Consecration form for the wine. For that change, which was made by the International Committee on English in the Liturgy, and approved by the American bishops, also violates the General Instructions for the new Ordo and the Apostolic Constitution of Pope Paul VI which promulgated the Novus Ordo Missae. A decree issued by the Sacred

Congregation of Rites dated April 6, 1969 says "that the General Instruction of the Roman Missal, also approved by Pope Paul should come into effect on November 30 with the Order of the Mass." (*The Order Of Mass*, New York: Benziger Inc., 1970, p.VI)

Well the General Instruction is very explicit on this one point, in spite of itself, concerning the question of Consecration forms. It says that the "Church may change the manner of celebrating and receiving the Sacraments" but only "provided the matter and form are safeguarded." (*Ibid.*, p.XXIV) But the Consecration form for the wine was not safeguarded when translated into English. It was deliberately changed by a Commission, under the influence of Theologians who do not believe in the Catholic doctrine of the Sacrifice of the Mass; and this change was ratified by the obedience-conscious American bishops who are evidently more responsive to political pressures within the Church than to the actual, official position of the Church.

In addition, the change approved by the American bishops also defies the officially exercised authority of Pope Paul VI, the very person the bishops are supposed to be afraid of disobeying and whose name they invoke to justify their very real treason to Christ, His Church, and to the countless souls with whose spiritual welfare they are charged to protect under pain of serious sin.

That the American bishops have disobeyed Pope Paul is quite evident from a comparison of what the bishops approved with the actual words of Consecration which the Pope said were to be used and which are given in his Apostolic Constitution promulgat-

ing the new Ordo. This document is dated April 3, 1969, and in it Pope Paul says quite explicitly that the words of Consecration over the chalice are to be: "Accipite et bibite ex eo omnes: Hic est enim Calix Sanguinis Mei, Novi et aeterni testamenti, qui pro vobis et pro multis [n.b. *multis* is a Latin word which clearly means *many*] effundetur in remissionem peccatorum."

Now the form approved by the American bishops, those obedience-conscious shepherds, reads as follows: "Take this, all of you, and drink from it: this is the cup of My Blood, the Blood of the New and everlasting Covenant. It will be shed for you and for all men so that sins may be forgiven." Recall what the *Catechism Of The Council Of Trent* had to say about such a meaning:

With reason, therefore, were the words, 'for all' not used, as in this place the fruits of the Passion are alone spoken of, and, to the elect only did that bring the fruit of salvation.

Are the bishops not saying that the traditional teaching is wrong and that the fruits of the Passion are necessarily applied to *all* men, and not to the elect only? Or are they saying that the Mass is not an efficacious Sacrifice but only a memorial of the redemption of all men?

The Catechism of Trent is saying that the use of the words "for all men" is not compatible with the true meaning of the Mass. It is only logical then that if you put these words into the Consecration

form you change the meaning of the form and consequently ... the meaning of the Mass! And so what you have is a new "Mass" the meaning of which is different from the two-thousand year old Mass of the Roman Catholic Church.

7. THE AMERICAN BISHOPS: ONCE SHEPHERDS NOW HIRELINGS

It is actually incredible that after two-thousand years of Church history, the American bishops have taken it upon themselves to change the meaning of the Mass, thereby perverting: the Holy Scriptures, two-thousand years of Church practice, the traditional understanding of the nature of the Mass, the demands of moral law governing the use of the Sacraments, the General Instruction of the new Ordo itself and the Apostolic Constitution of Pope Paul.

And what will be their justification on judgment day? Surely they will plead obedience, obedience, obedience, ... *but obedience to whom and to what?* Certainly not to the official teaching of the Roman Catholic Church! Certainly not to the demands of Catholic moral teaching! And certainly not even to Pope Paul, when acting in his official capacity as Pope! Rather they will be able to claim before the judgment seat of God and before the Lamb of God Whose Blood was poured out for many unto the remission of sins, that they were obedient to modernist, collectivistic influences outside the Church and from within their own ranks, and from within the very halls of the Vatican.

Faithful and obedient to pressures in the service of hell itself, the bishops have disobeyed both the

spirit and the letter of the official teaching of the Catholic Church. And at the same time they have proved to be savorless salt which "is good for nothing any more, but to be cast out, and to be trodden on by men." (Matt. 5:13) They are like the barren fig tree which Christ saw by the wayside. "He came up to it, and found nothing on it but leaves; and He said to it, 'may no fruit ever come from thee henceforth forever.' And immediately the fig tree withered up." (Matt. 21:19)

The spectacle of these bishops mouthing a litany to the glories of obedience, while practicing such blatant *disobedience* both to the teachings of the Church of Christ and to the serious obligations which they accepted when they agreed to become successors to the Apostles of Christ, would be ludicrous but for the fact that they are morally responsible for the destruction of a great part of the Church and for the inevitable loss of countless souls under their charge. "The Devil is busy counting his gains and leading millions of souls to damnation." (Archbishop Marcel Lefebvre, *op. cit.*) And the American bishops are doing a good job of assisting him!

The Good Shepherd lays down His life for His sheep. But the hireling, who is not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees. And the wolf snatches and scatters the sheep; but the hireling flees because he is a hireling, and has no concern for the sheep. (John 10:11-13)

As for the sheep, they know the voice of the Good Shepherd,"but a stranger they will not follow, but will flee from him, because they do not know the voice of strangers." (John 10:5)

But here is the sad fact today: many of the bishops who were not hirelings from the beginning have acted like hirelings and have allowed the modernist wolves to snatch and scatter their sheep because the wolves wear sheep's clothing. They are, therefore, failing in their solemn duty to protect their sheep. They, by doing so, endanger their own salvation and the salvation of others.

And on the other hand, many good, devout Catholics are following "the voice of strangers" while knowing in their hearts that it is not the voice of the One, Holy, Catholic and Apostolic Church. Yet on they go to a destructive end because the men with the strange non-Catholic voices are dressed like true priests and bishops. And so we have bishops who have made themselves blind to avoid fighting, and lay people who have made themselves blind for similar reasons. Is this not just another case of "blind guides of blind men"? But "if a blind man guide a blind man, both fall into a pit." (Matt. 15:14)

To the best of our knowledge, most bishops were either hirelings from the beginning (i.e. executives in the religion business) or, under pressure, have assumed the role. In either case, they mock God by allowing or actively spreading sacrilegious worship. They destroy the faithful by not preventing the take-over of their dioceses by anti-Catholic influences, especially heretical mod-

ernist influences which today dominate the minds of the Theologians in American "Catholic" seminaries.

For example, it is not uncommon for a liberal Catholic priest in a so-called respectable seminary like the one which supplies priests for Brooklyn and Long Island, New York, to say such things as the following:

"No universal law, no universal creed, no universal code of ethics; it is to a state embodying these characteristics that the Christian is called by Jesus." "There is never a fixed moral standard, this is the message of the Gospel."

The death of an infant is the movement from "a lower level of animal existence to non-awareness." "Jesus didn't necessarily see what would be the result of His Death on the Cross." "Christ comes to realize who He is gradually." "No one is so thoroughly consistent that he doesn't say something that disagrees with what he said in the past. I suppose this even applies to Jesus."

The Communist Revolution in China was "one of the greatest revolutions in modern times ... it is a matter of opinion whether or not real progress took place." "It is not up to us to make a judgment of Eldridge Cleaver, the Black Panthers, etc. that is a cop-out."

"The Church is not going to be judged on contraception. People have already made up their minds. The Church is going to be

judged on the question of racism." "When psychiatrists recommend extra-marital sexual relations as a cure for impotency, this presents a problem. It seems to be morally out. But we have to think about it. I am open in this area and not closed to possibilities. Though such a course of action from the moral point of view seems to be out." "If a couple comes to the conclusion that contraception is O.K. in conscience, we are in no position to recommend specific types of pills."

"As for therapeutic abortions, there is a possible opening here to save the mother's life." In response, a seminarian asked: "Father, it seems to me that you are saying abortion is not intrinsically immoral but that the morality of the act depends upon the person's motivation?" To which the seminary professor responded: "Yes, that's right."

These remarks were made in the regular course of daily classes by four professors of Theology at the Immaculate Conception Seminary in Huntington, New York. These are not especially unusual remarks but were actually picked at random from the notebooks of a seminarian attending classes there.

But that is not all. On top of destroying the minds of the idealistic young men, the bishops scandalize the little children by their new catechisms and by their failure to stop the satanic sex fanatics who seek to poison the minds of infants.

In fact, in many cases the bishops are the vanguard of the forces which seek to pollute the innocent minds and pure souls of children. Our Lord's warning is clear:

See that you do not despise one of these little ones; for I tell you, their angels in Heaven always behold the Face of My Father in Heaven. (Matt. 18:10) The Son of Man will send forth His angels, and they will gather out of His Kingdom all scandals and those who work iniquity, and cast them into the furnace of fire, where there will be the weeping, and the gnashing of teeth ... he who has ears to hear, let him hear. (Matt. 13:41-43)

Those bishops and parents and politicians who will not protect the children out of love, might do well to contemplate their own fate. "Whoever causes one of these little ones who believe in Me to sin, it were better for him to have a great millstone hung around his neck, and to be drowned in the depths of the sea." (Matt. 18:5-7) Great sufferings in hell await those who, by their action or inaction, cause little children to be led away from Christ.

8. IN VIOLATION OF THE FIRST COMMANDMENT OF GOD

To the objections thus far raised, we would add another one of great significance, relative to the New Order (i.e. Ordo) of the Mass that is being

used throughout the United States. It will be shown that the First Commandment of God is violated not only regarding the commission of sacrilege (which is a sin against the First Commandment) but also with regards to superstition.

Contrary to popular understanding, superstition, from a Catholic theological point of view, is not simply the practice of divination and sorcery. The use of the term superstition to describe such practices is an application of the word "in a restricted sense." (Rev. Heribert Jone, *op. cit.*, p. 98) Strictly speaking, "superstition is a false worship of the true God or true worship paid to a false god." (*Ibid.*, p. 97) By this definition, false worship of the true God would occur in worship that mixes error with truth. As Father Jone puts it: "God is worshipped in a false manner if one mingles religious errors and deception with the worship of the true God (*Cultus Falsus*), or if God is worshipped by the practice of senseless, very unusual or ridiculous ceremonies (*Cultus Vanus*)." (*Ibid.*)

As to the latter type of superstition (i.e. *Cultus Vanus*) it is not difficult to point to practices which have become widespread and which fall into this category. "Senseless, very unusual or ridiculous ceremonies" are especially common in Catholic seminaries. Such things as celebrating the "Mass" on coffee tables with seminarians sitting around on the floor; the playing of blasphemous music during these "Masses"; the sacrilegious disregard in handling what is believed to be the consecrated Host is an everyday practice, etc., etc., etc., *ad nauseam!*

But this is not our concern in this instance. We want to focus in on the first type of superstition (i.e. Cultus Falsus, or the mingling of "religious errors and deception with the worship of the true God"); and we are going to show that the new, English Order of the Mass, which is used with the approval of the American bishops, contains explicit and literal religious error and this is not to talk of the false notions it contains by the watering-down of doctrine and by serious omissions, as well as by the incorporation of Protestant liturgical practices.

As such, it must be stated that the new Ordo, as it is said in our parish churches, is an offense against the First Commandment of God, under which Commandment falls the sin of superstition.

On top of the other objections we can, therefore, say that this new worship is superstitious because it "mingles religious errors ... with the worship of the true God." (*Ibid.*, p. 97) In order to understand the nature of the error we will point out, it is necessary to give some background.

Since the earliest years of the Church there have been attempts to undermine the doctrine of the Trinity. The various heresies that attacked this central doctrine of the Catholic Faith frequently approached it in different ways. At the end of the 1st century, "Judaic heretics, Cerinthus and the Ebionites, holding rigidly to the doctrine of One Person in God, denied the Divinity of Christ. Towards the end of the 2nd century, the so-called Monarchianists taught that there was only One Person in God." (Ludwig Ott, *Fundamentals Of Catholic*

Dogma, St. Louis, Missouri: B. Herder Book Co., 1957, p. 50)

Later, "the Alexandrine Presbyter Arius" taught that the Son of God did not exist from eternity but was "a creature of the Father, produced by Him from nothing before all other creatures." (*Ibid.*, p. 51) Thus the Arian Heresy which, incidentally, most Catholic bishops have embraced, taught that the Son of God "is not, in the proper and true sense, God, but only in the improper sense, insofar as He, in anticipation of His merits, was adopted by the Father as Son." (*Ibid.*, p. 51)

In the year 325, the "First General Council at Nicaea", in opposition to and in condemnation of this heresy, "drafted a creed, which confesses Jesus Christ to be the Son of God, His generation from the substance of the Father, His true Divinity and His consubstantiality with the Father." (*Ibid.*, p. 51) The semi-Arians followed and so on down the line.

In modern times, the liberal Protestant A. Von Harnack taught that the doctrine of the Trinity could be reduced to "the polemic between Christianity and Judaism. At first only the duplex formula 'God and Christ' existed as antithesis to God and Moses; later, the Holy Ghost was added." (*Ibid.*, p. 52) In the Catholic Church and "through the influence of the liberal theology, modernism [which was brilliantly and irrefutably condemned by Pope St. Pius X in his Encyclical, *Pascendi* (1907)] also denies the Divinity of Christ." (*Ibid.*, p. 128)

Now, with such a history of heresies which sought to undermine the doctrine of the Trinity,

one would think that even vague ambiguities would be totally avoided in any statements regarding the Divinity of the Three Persons in God; the Father, the Son, and the Holy Ghost. In the Traditional Mass such, of course, is the case. But in the new Ordo English "Mass" there is not only ambiguities but there is actually a literal statement and proclamation of the heresy which attributes Divinity to the Father "alone".

Of course when this is pointed out to so-called "conservative" priests, they frequently defend the literal heresy by saying that it is not really intended, and since they believe in the Divinity of the Three Persons in God they are not embracing any heretical notions. This, of course, is a rationalization; and generally speaking it is most probably rooted in cowardice rather than blindness.

Many priests protect their ignorance because of the fear of what investigation might uncover. But when ignorance is deliberately fostered "as a means of being excused from sin or of not avoiding some sin" (Dominic M. Prummer, O.P. *Handbook Of Moral Theology*, Cork: The Mercier Press, 1956, p. 10) it does not diminish "the voluntariness of an act and its sinfulness." (Jones, *op. cit.*, p. 7) So there is really no excuse for many of the good, conservative priests who just go along and who justify themselves by a false notion of obedience.

As Catholics, here is what we must believe:

We believe and confess that our Lord Jesus Christ is the Son of God. He is God and Man. He is God begotten of the substance

of the Father before all ages and Man born in time of the substance of His Mother. (Ott, *op. cit.*, p. 127)

And concerning the Trinity:

The doctrinal decisions of the Church: in God there are Three Persons, the Father, the Son, and the Holy Ghost. Each of these Three Persons possesses the One (numerical) Divine essence. (*Ibid.*, p. 52)

Now examine if you will, in the light of the historical attack on the Blessed Trinity and the above statements of what faithful Catholics believe, what the Ordo being used in the churches throughout the United States says about who possesses the "Divine essence." "Father in Heaven, it is right that we should give You thanks and glory: You alone are God, living and true." (Eucharistic Prayer IV, *The Order Of The Mass*)

The key word is "alone". If it were left out they might have been able to get away with the obvious attempt to emphasize the Divinity of the Father to the exclusion of the Son and Holy Ghost. On the other hand, compare the above with the Preface from Sunday in the Traditional Mass:

It is truly meet and just, right and profitable unto salvation, that we should at all times and in all places give thanks unto Thee, O Holy Lord, Father Almighty, everlasting God. Who, with the only begot-

ten Son and the Holy Ghost, art One God, One Lord: not in the oneness of a single person, but in the Trinity of One substance.

The use of the word "alone" in the New Order Eucharistic Prayer excludes the Son and the Holy Ghost from the Godhead and attributes Divinity exclusively to the Father. In *Webster's New Collegiate Dictionary*, Second Edition, the definition of the word "alone" is quite clear in meaning: 1. Apart from others; all by oneself; solitary. 2. Exclusive of others; without anyone or anything else; only. etc. ... Therefore, what this Eucharistic Prayer is saying is that the Father is God "apart from others", "without anyone or anything else", etc. But such dear reader is heresy! Not the doctrine of the Roman Catholic Church but the subversive propaganda of the Judaic heretics, Cerinthus and the Ebionites; of Arianism, of liberal Protestantism and of modernism.

We must, therefore, conclude that the new Ordo that American Catholics are attending "mingles religious errors ... with the worship of the true God (Cultus Falsus) (Jones, *op. cit.*, p. 97) and is thus worship "in a false manner." (*Ibid.*) It is a violation of the First Commandment of God and a sin of superstition; for according to traditional Catholic Theology "superstition is false worship of the true God ..." (*Ibid.*) But it is not mere superstitious worship but sacrilege as well. For to put the Mass in such a context is to treat it with irreverence, and to treat a holy thing with irreverence is the

very definition of sacrilege!

9. IRREVERENCE AND SACRILEGE

We have stated that our immediate concern here is not with the question of validity. Our chief concern is the question of irreverence to God and the Holy Sacrifice of the Mass.

It is true that the spirit of religious indifference, which the new Ordo breathes and spreads, would be sufficient grounds to reject it simply because of the threat it poses to the faith of the people. For charity and its demands would override an obligation of a purely ecclesiastical law. But we are even going beyond that and charging that the new Ordo must be rejected not simply because it is offensive and dangerous to the faith of the people, but that it must be rejected because it is irreverent to God, irreverent to the doctrine of the Mass, and when said validly, is a sacrilege against the most Holy Sacrament and Sacrifice of the Altar.

The new Ordo is, we are charging, a grave and cruel offense against God! The use of a doubtfully valid Consecration form, which is mortally sinful, would also, we think, of itself, justify our rejection of the "New Mass" as it is said in our parish churches. But the use of a doubtfully valid Consecration form in the Mass would not only justify our staying away from it but would actually compel us to stay away because this very act itself (i.e. using a doubtful form) is also a sacrilege. The Canon Lawyer and Moral Theologian, Fr. H. Jones, whom we have already cited, put it this way:

Matter and form must be certainly valid. Hence, one may not follow a probable opinion and use either doubtful matter or form. Acting otherwise one commits a sacrilege. (*Ibid.*, p. 308)

According then to this Doctor of Canon Law and recognized authority in the field of Moral Theology, every church in America that uses the Consecration form approved by the American bishops (which is virtually all of them) is a place in which a grave sacrilege is committed everytime that the "New Mass" is said. This is true because the validity of the words "for all men" in the Consecration form for the wine is a doubtful form.

In other words, there might be, let us grant for the sake of argument, a possibility that if the priest used the distorted form it *might* be valid. That is to say, the wine might be changed into the Blood of Christ. But the use of the words "for many" would *absolutely guarantee* a valid form. Therefore, according to moral law, one is *obliged* to choose the certainly valid form over the doubtfully valid form. And in the case of the Sacrament of the Eucharist, to choose the doubtful form (i.e. to use the words "for all men") constitutes a grave sin of sacrilege. Thus, in all new Ordo Masses using the doubtful form the priest commits a sacrilege everytime he attempts to say Mass.

In America, this sacrilege has been institutionalized and spread universally throughout the country. What we have is a veritable abomination of desolation, which reminds us of our Lord's words

which predicted the destruction of Jerusalem: "Therefore when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the Holy Place - let him who reads understand ... and unless those days had been shortened, no living creature would be saved. But for the sake of the elect those days will be shortened." (Matt. 24:15,22)

Do not reject what has been said simply because you cannot bring yourself to believe that "good" priests would cooperate in the commission of habitual and widespread sacrilege. For as "nice" doctors will slaughter innocent, defenseless, unborn children; and a mother will pay to have a child that is flesh of her flesh and blood of her blood, torn from her body in a cruel and inhuman act of murder; so too will "good" priests commit a sacrilege in the very act that is supposed to render to God the highest homage and the most exalted, sublime, and excellent honor. And not surprisingly, these "nice" mothers and doctors and "good" priests justify themselves by the same basic argument: "It's legal!"

10. THE QUESTION OF "SUNDAY OBLIGATION"

There are, no doubt, (as we have already noted) many good Catholics who, though not trained in Theology like the bishops and priests, nevertheless recognize that the "voice" they now hear is strange to their Catholic consciences and yet who are going along with the "changes" *blindly* thinking that it is a Catholic teaching that you must be obedient in *all* things and in *all* cases. Hence these basic-

ally good people feel the terrible pain of a moral dilemma with regard to it.

We will try to explain what a Catholic may and must do. To state things as clearly as we can, we will reduce the controversy to one question which is really the sum and the substance of the problems we are facing. Because the answer to this one question supplies us with a solution to many others.

The basic question is this: "must a Catholic go to the new Ordo Mass in order to fulfill his 'Sunday Obligation'?" The problem before us is especially difficult for many people because of a good Catholic upbringing which always stressed the grave responsibility to attend Mass on Sundays and Holydays of Obligation. Yet the issue is actually more simple than we might imagine.

The seeming complications stem more from the seriousness of our involvement in the situation, and the implications that a decision against the new Ordo would have, than from any confusion about what is required of us according to traditional Roman Catholic Moral Theology. For the demands of Catholic Theology are quite clear.

As has been shown, the new Ordo is, at the ultimate minimum, irreverent and hence sacrilegious. Now sacrilege is *intrinsically* evil. For sacrilege by its nature is evil and hence *intrinsically* so. This means that it is an act which cannot be morally done under any circumstances or pressures. In fact, as Catholics we would be obliged to lay down our lives before we would commit an act of sacrilege. This is the obligation we accept when we submit to Christ and His Church.

Applying this to the present situation, our choice, from the point of view of moral law, is, either not to go to the "New Mass" and, therefore, seemingly not fulfill our "Sunday Obligation"; or to go and participate in worship which is irreverent and hence sacrilegious.

The solution: in the first place, the obligation to assist at Mass on Sundays and Holydays is an obligation imposed by ecclesiastical law. It is a law which is directed, of course, at fulfilling our obligation to honor God and to keep His Day holy. But, nevertheless, it is still only a *Church* law. Thus the Church could exempt a person for a good reason from attending Mass on Sundays; and in fact the Church does. However, the Church cannot dispense a person from the First and Third Commandments, and so, whether we are excused from going to Church or not, we must still render honor to God and we must keep His Day holy.

Secondly, that one shall not commit or share in the commission of a sacrilege is an obligation imposed on us by divine positive law and by the natural law of God. Now, according to Catholic moral teaching, the *higher* law takes precedence over the lower law. And since divine law and natural law are *superior* to purely ecclesiastical law, then one's obligation to obey the First Commandment and the natural law (which is written in our "hearts" Rom. 2:15) obliges above the duty to go to church (an ecclesiastical law) if such attendance were sinful. As loyal Roman Catholics our obligation is to the natural law and the First Commandment of God.

As the Moral Theologian Father Jone put it:

In a conflict of obligations the higher one takes precedence. Duties conflict when two laws apparently oblige simultaneously and only one can be observed. As a matter of fact, only the more important one actually obliges. (H. Jone, *op. cit.*, p. 30)

From the point of view of natural law, another moral principle which might help to shed further light on the situation says that "among the laws of nature [i.e. the natural law of God which is written in our 'hearts'] a law that prohibits precedes a law that commands." (*Ibid.*, p. 30) Hence the law that we must not dishonor God by participating in irreverent worship, takes precedence over the law that we must assist at certain public worship.

It is also true, according to traditional Catholic Theology, that "if a law becomes harmful for an individual, it ceases to oblige him if its observance becomes morally impossible ..." (*Ibid.*, p. 34) As to what "impossibility" means in the context of Moral Theology, the Moral Theologian, Father Dominic M. Prummer, O.P. says: "Impossibility is either absolute or moral depending on whether a person finds it completely impossible [e.g. physical impossibility] to observe a law or can only do so with difficulty." (Prummer, *op. cit.*, p. 46)

Paraphrased, the principle says that if it is actually impossible (absolute impossibility) to do something, one cannot incur moral responsibility because "no one is obliged to do the impossible." (*Ibid.*, p. 46) On the other hand, "moral impossibility" which involves great inconvenience or

difficulty excuses us from the observance of positive Church laws, but not from the observance of the natural law.

To put it even more simply: while grave difficulty excuses us from the observance of purely Church laws, nothing excuses us for violating the natural law because to violate natural law is an intrinsically evil act and thus can never be justified. But if grave inconvenience would excuse a person from rendering a specific type of public worship; then the avoidance of irreverence in public worship would excuse a person even more so. Because irreverence to God is against natural law; consequently, no one on the face of this earth has the power or the authority to compel us to commit an act of irreverence toward God. Not all the bishops in the world, not all the Popes who have ever lived. And that dear reader is plain, simple, traditional Catholic teaching! There is nothing new about it. The Church has always taught it. Actually when a question of sacrilege is involved, one is not merely excused from assisting; one is *obliged* not to assist!

To recapitulate, we may say that if the fulfillment of purely ecclesiastical law necessitated the commission of an act of irreverence toward God, then that law would automatically and without doubt, according to traditional Catholic Theology, cease to oblige. On the other hand, a natural law which prohibits the performance of evil acts "never ceases to oblige in case of moral impossibility [i.e. grave difficulty]." The reason is that "such laws forbid actions that are intrinsically evil.

Therefore, idolatry, blasphemy, [sacrilege] onanism, perjury, etc., are not allowed even to save one's life. All other laws cease to oblige when it is morally impossible to observe them." (Jones, *op.cit.*, p. 29)

If then one accepts that the new Ordo is irreverent and hence sacrilegious, he is first excused from the positive Church law, which says that Catholics must assist at Mass on Sundays and Holydays; and secondly, he is not merely excused, but obliged by the First Commandment of God and by the natural law of God not to participate in irreverent worship.

11. ON THE DOCTRINES OF PAPAL AUTHORITY AND INFALLIBILITY

Acknowledging the seriousness of what we have said, and understanding the difficulty which such a position creates for loyal Roman Catholics, it might be well to emphasize that what you have read in no way is to be understood as a denial of any Catholic doctrine regarding the position of the Pope in the One, Holy, Catholic, and Apostolic Church. For, we unhesitatingly acknowledge, without apology or reservation, the doctrine of Papal Infallibility as defined by the First Vatican Council. And with equal enthusiasm we acknowledge and accept the doctrine of the Primacy of Jurisdiction of the Pope, and understand it to mean that "the Pope possesses full and supreme power of jurisdiction over the whole Church, not merely in matters of faith and morals, but also in Church discipline and in the government of the Church." (Ott, *op.cit.*,

p. 285)

How then can so strong a stand against the "New Mass" be taken without doing violence to the above Catholic doctrines? How can the two be reconciled without living in a contradiction?

In the first place, Pope Paul never abrogated the still-binding decree of Pope St. Pius V in spite of what most Catholic priests have been led to believe. (For an excellent treatment of this question we would again refer you to the *Remnant Supplement*, "Does The Novus Ordo Missae Have The Strict Force Of Law?") So that even if there were no moral and dogmatic objections to the Novus Ordo Missae, a Catholic priest would not be bound to use it, even if his bishop ordered him to.

On the other hand, the usurpation of authority on the part of the bishops in America, who have presumed to forbid the Traditional Latin Mass, is in fact a defiance of authentic Papal Authority. Thus every bishop that has outlawed the Traditional Mass has set himself above and against the Papacy; and more specifically, against the very solemn decree of Pope St. Pius V.

As for Pope Paul, he has not legally authorized such action. And the fact that he has failed to act against these bishops is no more an argument in favor of what they have done than is the Pope's failure to act against blatant heretics like Hans Kung, an argument in favor of what he is teaching.

What we have is a situation in which bishops have put themselves above and against Papal Authority and have presumed to abrogate a law which the present Pope did not even attempt to legally nul-

lify. What Pope Paul actually did was, in effect, to introduce another "Rite" although, as far as law is concerned, it was done in an ambiguous way and, therefore, *invalidly*, for, "a doubtful law has no binding force." (Prummer, *op. cit.*, p. 64)

Yet some bishops, actually almost all so far as we know, would even threaten to bring action against priests who remain faithful to the Papal Authority which has guaranteed them the right to say the Traditional Mass. But Pope St. Pius V, being a holy man of great insight, provided for such cases and addressed himself both to those who were threatened by an abuse of ecclesiastical power and to those who would abuse their authority. And so he tells us that priests should have no fear of those in authority who would take the Traditional Latin Mass away from them saying:

At no time in the future can a priest, whether secular or order priest, ever be forced to use any other way of saying Mass. And in order once and for all to preclude any scruples of conscience and fear of ecclesiastical penalties and censures, we declare herewith that it is by virtue of our Apostolic Authority that we declare and prescribe that this present order and decree of ours is to last in perpetuity, and never at a future date can it be revoked or amended legally. (Pope St. Pius V, *Quo Primum*, issued July 19, 1570)

And to the usurping bishops who would set them-

selves above this decree and consequently against Papal Authority, by illegally forbidding their priests to say the Traditional Latin Mass, Pope St. Pius V uttered this bold and sweeping condemnation:

And if, nevertheless, anyone would ever dare attempt an action contrary to this order of ours, handed down for all times, let him know that he has incurred the wrath of Almighty God, and of His Blessed Apostles Peter and Paul. (*Ibid.*)

Thus speaks a great Pope, a great saint, and his still-binding decree. Priests who remain faithful to the "Old Mass" are not, therefore, the disobedient sons they are pictured to be. Rather, the bishops, with their false notion of authority to which they appeal to justify the destruction of the local churches, the corruption of souls and the mockery of God, are the disobedient ones.

They are disobedient to Papal Authority even though they sanction their actions by being in the good graces of Pope Paul, those who surround him, the various bishops Conferences, etc. For such approval does not make disobedience to the truth of the Church and the decree of St. Pius V good.

If the President of the United States, by silence and political pressure, approves actions which are contrary to the Constitution, one could not morally justify one's participation in the destruction of the law of the land by saying that the President approves. So, from the point of view of law, there is no problem for priests who would pre-

fer to say the Traditional Latin Mass. Except, of course, the problem of pressure exerted by the bishops and by other priests, which is generally acceded to more from an inordinate desire for human respect and security than from misguided fear of violating the commands of legitimate authority.

But since the "New Mass" is irreverent and thus sacrilegious, it is not a question of whether or not one could invoke his right to say the Traditional Mass. For if it is sacrilegious, then a moral priest who understood this would have no choice but to reject it even if there were no decree of St. Pius V guaranteeing the right to say the Traditional Mass. Such a priest would have to reject the new Ordo or commit a grave sin of sacrilege.

This would be just as true, from a moral point of view, if the Pope presumed to abrogate the decree of St. Pius V, and ordered a priest to use the new Ordo. If the priest realized the irreverent nature of the "New Mass", he would have to disobey the Pope and obey the law of God; for it is a sin against the First Commandment to treat that which is sacred with irreverence; and among sacred things nothing is to be revered more than the most Holy Sacrifice and Sacrament of the Altar.

Now if you are tempted to think that this is a contradiction in the light of our absolute acceptance of the doctrine of Papal Primacy, be assured that it is not. For while the Pope is the supreme lawgiver of the Church, he is unquestionably and absolutely bound by divine law. And as one traditional Theologian put it: "This demands that the

papal power, in consonance with its purpose, should be employed for the building-up of the Mystical Body of Christ, not for its destruction (2 Cor. 10:8). The divine law, therefore, is an efficacious brake on arbitrariness." (Ott, *op. cit.*, p. 286)

In other words, if the Pope ordered a person to commit an act of irreverence towards a sacred thing (or any other intrinsically evil act), that person must obey God's law and *disobey* the Pope. As St. Thomas Aquinas put it, quoting St. Luke:

It is written (Acts 5:29) we ought to obey God rather than men. Now sometimes the things commanded by a superior are against God, therefore, superiors are not to be obeyed in all things. (*Summa Th.*, II, Q. 104, Art. 5)

That an individual Pope could order someone to do something wrong certainly is conceivable and does not in any way jeopardize the doctrines of Papal Infallibility or the Primacy of Jurisdiction. For, while the Holy Ghost protects the Church from false teaching when the Pope speaks on faith and morals and *ex cathedra*, "that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic Authority, he defines a doctrine regarding faith and morals to be held by the Universal Church"; (*First Vatican Council*) the Holy Ghost does not guarantee that the power of Primacy of Jurisdiction of the Pope will always be exercised in such a way as to build up the Mystical Body of Christ. For while

there is a guarantee of infallibility when the Pope speaks "ex cathedra", there is no guarantee that the Pope will be possessed of the quality of impeccability. For who is "not liable to sin" and who is "free from fault"?

Even Saint Peter had to be corrected by Saint Paul; not because Peter taught falsely but because he acted in such a way so as to lead, in this instance, Christians astray. And so the Apostle Paul reproved Peter. And he did it *publicly*! Paul "withstood him to his face, because he was deserving of blame" in that he was "not walking uprightly according to the truth of the Gospel;" and so Paul reproved him in front of "them all." (Gal. 2:11-14)

This did not mean that Paul was challenging either the *teaching* or *governing* authority of Peter. In fact it was precisely because of Peter's Primacy of position that Paul was compelled to correct him, because the early Christians at Antioch, knowing that Peter was the visible head of the Church, figured that if Peter did something, it must be right. And so they followed his bad example in the case we are referring to. They too confused infallibility with impeccability.

And so we may say; not in spite of, but because of everything the Catholic Church truly is; that regardless of what any superior might say, a Catholic can never commit an intrinsically evil act and at the same time remain faithful to the Roman Catholic Church.

Therefore, "one must always insist that the holy must be treated in a holy and reverent manner." ("Roman Catechism" quoted in Ott, *op. cit.*, p. 342)

And if we take so holy and sacred a thing as the sacrifice of the Mass and put it in a setting which encourages, fosters and is expressive of a false notion of ecumenism, this is indeed to practice irreverence toward that which is most holy and which demands our greatest respect and reverence.

12. WE MUST OBEY GOD RATHER THAN MEN

Can anyone deny that irreverence toward the Sacrifice and Sacrament of the Altar would be a sacrilege? Can anyone say that the new Ordo is not irreverent toward the Mass (i.e. to what it is intrinsically - as the Sacrifice and Sacrament of the New Covenant) when it encourages religious indifference by its doctrinal ambiguity; when it contains in the English version a literal heresy; when it waters-down essential truths of the Faith in the spirit of compromise toward false doctrines of non-Catholics; when it submerges the uniquely Catholic doctrine of Sacrifice and encourages the acceptance of a Protestant, communion-rite-service-type atmosphere; when it actually includes a prayer which, though perhaps not in origin, has come to be accepted as the Protestant ending of the "Our Father" and which was included for the obvious reason of encouraging false ecumenism; when it includes in the English version an actual perversion of the words of Christ, which also is a blatant disregard for what the Pope said the words of Consecration were to be; when in the perversion of the words of Christ, the traditional Catholic understanding of the Mass is mitigated and we have introduced the evil notion of universal salvation,

which itself rests on the destructive teaching that man does not have a free will and which also, as a consequence, undermines the doctrine that the Mass is a true and efficacious Sacrifice; etc., etc., etc., ...?

With St. Thomas Aquinas we must agree. He says:

A most pernicious lie is that which is uttered in matters pertaining to Christian Religion. Now it is a lie if one signify outwardly that which is contrary to the truth. But just as a thing is signified by word, so it is by deed; and it is in this signification by deed that the outward worship of religion consists ... consequently, if anything false is signified by outward worship, this worship will be pernicious. (*Summa Th.*, II, Q. 93, Art. 1)

Would you hesitate to apply the word "pernicious" (i.e. highly injurious or destructive in character; deadly; intending or doing evil) to the list of abuses associated with the new Ordo which we have given above? What will it take for Catholics to realize that for them worship can never be merely a matter of opinion, sentiment or uncertainty. For we Catholics "are precluded from any action that would appear to call in question the objective truth of the Revelation delivered ... by Jesus Christ our Lord. She [i.e. the Church] must ever be, as She has been from the beginning, an exclusive Church both in Her teaching and in Her worship." (Cardinal Bourne, *op. cit.*)

The truth is inescapable. "Since God is truth, to invoke God is to worship Him in spirit and truth ... hence a worship that contains falsehood is inconsistent with a salutary calling upon God." (*Summa Th.*, II, Q. 93, Art. 1)

Therefore, if one admits that the new Ordo is irreverent and still thinks that invoking some vague notion of obedience will excuse him for participating in it when he is ultimately called before the Throne of God to render an account of stewardship, he had better think again because the Catholic Church has always taught that obedience ends when authorities order us to do evil!

Even little children were taught in our once-Catholic schools that if their parents ever told them to do what was sinful they would have to disobey them and thus remain obedient to God. And as this was not construed to have been an attack on parental authority, what we have said is likewise not only not an attack on legitimate authority but is actually a call to the practice of obedience to traditional Catholic teaching.

The child who disobeys a parent that tells it to sin is not a disobedient child. Rather such a child practices obedience according to an objective and proper hierarchy of values. And of such a child one could and should say that he possesses the virtue of obedience, because he is being obedient to God.

Let everyone be subject to the higher authorities, for there exists no authority except from God, and those who exist have been appointed by God. (Rom. 13:1)

Yet when those who possess authority order us to do what is evil and, therefore, to disobey God, we must say with the Apostle Peter: "we must obey God rather than men." (Acts 5:29)

Or to put it in terms of traditional Catholic Moral Theology: "Common welfare demands that a law be just, morally good, possible of observance, and necessary for, or at least conducive to the common good. A law that falls short of these qualifications does not serve the common welfare and, therefore, has no binding force." (Jone, *op. cit.*, p.18)

13. REVERENT WORSHIP: OUR DEBT TO GOD

With the subversive sensitivity obsession sweeping America and especially having gained control of the direction of so-called Pastoral Training courses in seminaries, marriage encounters, and priest reorientation programs; it is ironic that Catholics, especially priests, have become so insensitive to what their relationship with God should be and to the fundamental obligations which they have to God. So perhaps what is needed is a fresh look at what we owe God on the most fundamental level.

We say "owe" because we are compelled as creatures to render to God, first and foremost, the payment of a debt which we owe Him in justice. That is to say, that justice demands that we give due worship to God, which reverence becomes a virtue when it is done willingly.

As Saint Thomas teaches: "To render due service to God may be an act of virtue, insofar as man does so voluntarily." (*Summa Th.*, II, Q.81, Art. 2)

Thus we do not practice the acts of religion because we are nice people. We are not doing God a favor when we render homage to Him because to do so is simply a "part of justice." (*Ibid.*, Art. 5) A person that does not honor God deprives Him of what is His by right. "Man both serves and worships God, for worship regards the excellence of God, to Whom reverence is due; while service regards the subjection of man who, by his condition, is under an obligation of showing reverence to God. To these two belong all acts ascribed to religion, because, by them all, man bears witness to the Divine excellence and to his own subjection to God ..." (*Ibid.*, Art. 3)

14. ST. THOMAS AQUINAS DEFINES SACRILEGE

Because God infinitely surpasses all things and exceeds them in every way; because He is the first principle of all things; because lordship belongs to God in a special and singular way; because He made all things, and has supreme dominion over all; because He is the most supremely excellent object of honor and reverence; because of all of these things, any irreverence to Him or to any sacred persons, places, or things is aptly called a sacrilege. As St. Thomas put it:

In a sacrilege we find a special aspect of deformity, namely, the violation of a sacred thing by treating it with irreverence.
(*Summa Th.*, II, Q. 99, Art. 2)

Many people have a problem with the use of the

word sacrilege as applied to the use of the new Ordo. They do not like the new Ordo. They think it is bad and destructive and harmful to the truth of which the Catholic Church is the repository, and dangerous to the Faith of the Catholic people as well. They know that prayer and belief are intrinsically connected. Yet these people are offended and dismayed when the new Ordo is called a sacrilege.

It is possible that such people do not understand the nature of what a sacrilege is; perhaps thinking that it is necessary to have an overt, obvious, blatant act of desecration committed against the Eucharist in order to have a sacrilege. So it might be wise then for us to examine what a sacrilege actually is; and then you judge for yourself whether or not the "New Mass" is sacrilegious.

A sacrilege is the violation of a sacred person, place, or thing. But to understand what this means, one must understand the terms *sacred* and *violation*. And one must understand them in a theological context. We will, therefore, explain what a sacrilege is; and we will do it according to the teaching of St. Thomas Aquinas, one of the most brilliant men who has ever lived, and perhaps the greatest Theologian of all time. Here is what he says:

Sacred: A thing is called sacred through being deputed to the divine worship. Now just as a thing acquires an aspect of good through being deputed to a good end, so does a thing assume a divine character through being deputed to divine worship,

and thus a certain reverence is due to it, which reverence is referred to God. (*Ibid.*, II, Q. 99, Art. 1)

Violation: Violation here means any kind of irreverence or dishonor. (*Ibid.*)

Hence a sacrilege is "any kind of irreverence or dishonor" toward that which is "deputed to the divine worship." Or as St. Thomas puts it explicitly: "Therefore, whatever pertains to irreverence for sacred things is an injury to God, and comes under the head of sacrilege." (*Ibid.*)

He also says that the "species" of sacrilege (i.e. the specific type or degree) is determined according to the nature of the object against which the act is directed; and, quite logically, "the greater the holiness ascribed to the sacred thing that is sinned against, the more grievous the sacrilege." (*Ibid.*, Art. 3)

Now, among sacred things:

The highest place belongs to the Sacraments whereby man is sanctified; chief of which is the Sacrament of the Eucharist, for It contains Christ Himself. Wherefore the sacrilege that is committed against this Sacrament is the gravest of all. (*Ibid.*)

Therefore, irreverence toward the greatest of all the Sacraments is "the gravest of all" sacrileges. Thus, if you think there is any irreverence in the use of the new Ordo toward the Sacrifice and Sacrament of the Altar, then you must conclude

that its use involves a very grave sacrilege.

As for those who commit sacrileges, St. Thomas says:

The fitting punishment of one guilty of sacrilege, since he has done an injury to a sacred thing, is excommunication whereby sacred things are withheld from him. (*Ibid.* Art. 4)

15. MORE ON THIS GRAVE SACRILEGE

If you think you can fulfill your "Sunday Obligation" by participating in what has assumed a sacrilegious character, then you are in the strange position of trying to honor God by dishonoring Him. And this would be the case even if while you were convinced of the irreverent nature of the new Ordo, you, at the same time, were also convinced that the new Ordo "Mass" you were going to attend was valid.

One might think along these lines: "Even if the 'Order' of the 'Mass' is irreverent, if it is valid then it is intrinsically pleasing to the Father in Heaven and hence we are justified in attending it, especially since no irreverence is intended; and since the irreverence of the 'Order' of the 'Mass' does not really violate Christ's Offering of Himself to the Father we are even more justified in our participation in the new Ordo 'Mass.'"

Now, it is certainly true that if a valid Mass were offered, regardless of the circumstances, the act of Christ offering Himself to the Father would be intrinsically pleasing and acceptable in His Eyes. However, that is not the issue. For the peo-

ple who participate in the Mass are not Christ. So that what is in question is not the acceptability of Christ's Offering, but the *manner* in which that Offering is treated, or the *setting* in which that Offering is placed.

For example, if a validly ordained Catholic priest offered a Mass with a Protestant minister and had the proper intention (if such could be possible), and used the right matter and form, then that Mass would be valid. Christ would offer Himself to the Father as an acceptable Victim and the Offering would be received. But could a loyal Catholic attend such a Mass? The answer is obvious, but we will say it anyway: if a Catholic were to participate in such a Mass, even just to fulfill his "Sunday Obligation", as the bishops are wont to say, he would share in the grave sacrilege of the priest. Such a Catholic, in a misguided attempt to reverence God, would commit a sacrilegiously irreverent act. And every true Catholic will admit this!

But why would such participation be sacrilegious? It would be sacrilegious because such a context for the most Holy Sacrifice of the Mass would encourage and sanction the heresy of religious indifference; such an act would amount to a public watering-down, and hence an implicit denial of the fact that the Catholic Church is the only true Church and the only Church founded by Jesus Christ; and related to these points, such a context for the Mass would be a singularly disgusting insult to the Divine Majesty of Almighty God and the unsearchable riches of the Mass. Such a context would serve to undermine

the very doctrine of the Sacrifice of the Mass and the very truth of the Church.

We do not wish to offend non-Catholics of good will. Yet at the same time we do not wish to offend Christ; and, therefore, we must acknowledge that as Christ is the only Way, the only Truth, and the only Life, likewise His Church is one! There are not many Christs; and there are not many churches. There is but One True Christ and His only Church, the Catholic Church.

Therefore, to put the Mass in a false ecumenical context is to use this most sacred thing in a most unholy way. For to undermine the Revelation of Christ concerning His Church is a most evil thing. And to attempt to use the Mass for such a thing is a very grave sacrilege! As Fr. Prummer put it, a "real sacrilege is the use of something sacred for an unworthy purpose." (Prummer, *op. cit.*, p. 206)

Even if before such an ecumenical "Mass" as we have described, the priest publicly announced that he was a loyal Catholic, that he believed in all the doctrines of the Church and especially that the Catholic Church was the true Church, he would still be guilty of a very grave sacrilege. And it would be sacrilegious apart from his giving the Body and Blood of Christ to non-Catholics which would be yet another sacrilege. For as St. Thomas says, and as we have already pointed out, "it is a lie if one signify outwardly that which is contrary to the truth. But just as a thing is signified by word, so it is by deed: and it is in this signification by deed that the outward worship of religion consist ... consequently, if anything false is

signified by outward worship, this worship will be pernicious."

16. HONORING THE SACRAMENT BY REFUSING TO PARTICIPATE IN IRREVERENT WORSHIP

To put the Mass in an irreverent context, or to have it signify that which is false is to treat the Mass sacrilegiously and, therefore, we can have no part in such things. People must come to understand that they cannot do what is wrong to attempt to get a good end.

As for those who are still convinced that their new Ordo "Mass" is valid, we would point out one more thing to try to clarify the situation. St. Thomas teaches:

... as honor is in the person who honors and not in the one who is honored, so again irreverence is in the person who behaves irreverently even though he does no harm to the object of his irreverence. Hence, so far as he is concerned, he violates the sacred thing, though the latter be not violated in itself. (*Summa Th.*, II, Q. 99, Art. 1)

Therefore, even if a Mass were valid and thus intrinsically pleasing to God and not violated in itself; as far as the perpetrators and participants are concerned, they violate the sacred thing. Thus to refuse to hear a Mass that is said in an irreverent context and consequently a sacrilegious one, is not to dishonor the Mass. In fact the exact op-

posite is true.

It is something akin to the situation in which Mass (even the Traditional Latin Mass) is offered by "heretical, schismatical, excommunicate, or even sinful priests [i.e. priests whose sinful activity is publicly known and unquestionably ascertained. The Canon says (Dist. 32): Let no one hear the Mass of a priest whom he knows without doubt to have a concubine] although they have the power to consecrate the Eucharist, yet they do not make a proper use of it; on the contrary, they sin by using it. But whoever communicates with another who is in sin, becomes a sharer in his sin ... consequently it is not lawful to receive Communion from them, or to assist at their Masses." (*Summa Th.*, III, Q. 82, Art. 9)

Note well the words of St. Thomas:

By refusing to hear the Masses of such priests, or to receive Communion from them, we are not shunning God's Sacraments; on the contrary, by doing so we are giving them honor (hence a Host consecrated by such priests is to be adored, and if It be reserved, It can be consumed by a lawful priest): but what we shun is the sin of the unworthy ministers. (*Ibid.*)

And again he says: "The unity of the Mystical Body is the fruit of the true Body [i.e. Holy Communion] received. But those who receive or minister unworthily, are deprived of the fruit, as was said above. And, therefore, those who belong to the uni-

ty of the Faith are not to receive the Sacrament from their dispensing." (*Ibid.*) So that the belief that a Mass is valid, or that it might be valid, does not of itself justify participation.

Some Catholics seem to say, and we are convinced that in most cases without full awareness, that since the irreverence of the new Ordo is more subtle than an open desecration; and since it is an *institutionalized* irreverence, our participation is justified. Will our participation in ecumenical "Masses" with Protestants and socialists and humanists be justified if such is sanctioned by the hierarchy? Will we find refuge in subtleties then?

We dislike saying it, but it is difficult not to conclude based on past performance, that many "conservative" Catholics will go as far as the bishops lead them. They will "*I-must-obey*" themselves all the way out of the Roman Catholic Church and right into eternal damnation!

17. BLIND OBEDIENCE AND THE SCANDALOUS PRACTICE OF INTER-COMMUNION

To prove just how far the un-Catholic notion of blind-obedience-to-men doctrine will take some Catholics, consider the sacrilegious practice of Catholic priests giving Holy Communion to non-Catholics.

There is no authority that can morally allow non-Catholics to receive the Eucharist from a Catholic priest, for those persons who are "heretical, schismatical, excommunicate" are separated from the true unity of Christ and are thus unworthy to re-

ceive the Sacrament of unity even if they be not personally responsible for their unworthy state.

Recall with us the words of the Apostle Paul:

The cup of blessing that we bless, is It not the sharing of the Blood of Christ? And the Bread that we break, is It not the partaking of the Body of the Lord? Because the Bread is One, we, though many, are one Body, all of us who partake of the One Bread. (1 Cor. 10:16-17)

But those who are "separated from the unity of the confession of the Faith" are not "members of the Church." (Ott, *op.cit.*, p.309) They are, therefore, not "one Body" with those who accept the full Revelation of Jesus Christ.

As Pope Pius XII said in his Encyclical *Mystici Corporis*: "Only those are to be accounted really members of the Church who have been regenerated in the waters of Baptism and profess the true Faith, and have not cut themselves off from the structure of the Body by their own unhappy act or been severed therefrom, for very grave crimes, by the legitimate authority." (quoted in *Ibid.*)

Those who do not "profess the true Faith" do not belong to the "one Body" and hence "the unity of the Mystical Body [which] is the fruit of the true Body [i.e. the Eucharist] received" is not enjoyed by the "heretical, schismatical [or the] excommunicate." Such cannot but unworthily share in the Body and Blood of Christ. Hence "those who receive or minister unworthily, are deprived of the fruit"

of the Sacrament, which is "unity".

Saint Paul teaches:

Whoever eats this Bread or ~~drinks~~ will be guilty of the Body and Blood of the Lord. But let a man prove himself, and so let him eat of that Bread and drink of the cup; for he who eats and drinks unworthily, without distinguishing the Body, eats and drinks judgment to himself. (1 Cor. 11:27-30)

That is clear enough, is it not? Consider then the following statement written by a Roman Catholic priest in a famous, so-called "conservative" Catholic newspaper regarding the immoral and scandalous permission which has been granted for inter-Communion; and then consider to what degree you will obey yourself out of the unity of the true Church.

Father Jerome Docherty, O.S.B. writes in *The Wanderer* (Oct. 26, 1972) under the heading, "Communion To Orthodox And Protestants": "I do not think it necessary here to discuss the case of Communion [i.e. a euphemism for Holy Communion] between Roman Catholics and so-called Orthodox. There should be no surprise that such interfaith sharing should be allowed at least to some extent ..."

If such a statement were written by a pantheist or a humanist or even a Protestant who accepted "the Protestant theory of the Fundamental Articles, which demand agreement in the basic truths of faith

only, so that within the framework of the one Christian Church varying confessions of faith can exist side by side", one would not have much cause for alarm. But coming from a Catholic priest, and a conservative one at that, such a statement is a scandalous denial of the fact that "one is cut off from the unity of Faith by heresy and from the unity of Communion by schism." (Ott, op. cit., p. 303)

And we strongly exhort our fellow Catholics to be alert and on guard for Catholic priests and publications who, though they may be famous for their "conservatism", are nevertheless leading the people astray ... away from traditional Catholicism and into serious error.

V. IN DEFENSE OF THE FAITH

1. "DRAW NEAR ...

TO THE THRONE OF GRACE"

One must guard his Catholic Faith carefully. St. Paul says:

Be not high-minded, but fear! For if God has not spared the natural branches, perhaps He may not spare thee either. See then the goodness and the severity of God; His severity towards those who have fallen, but the goodness of God towards thee if thou abide in His goodness; otherwise thou also wilt be cut off. (Rom. 11:21,22)

God forbid that we should become one with those "who were once enlightened, and who have both tasted the heavenly gift and became partakers of the Holy Spirit, who have moreover tasted the good word of God and the powers of the world to come, and then have fallen away." For it is virtually "impossible" for such men "to be renewed again to repentance; since they crucify again for themselves the Son of God and make Him a mockery." (Heb. 6:4-8)

And as an essential part of guarding our true Faith, we must not water-down, apologize for, minimize, or put in the background the doctrine of the "everlasting Priesthood" (Heb. 7:24) of Christ Who "is able at all times to save those who come to God through Him." (Heb. 7:25)

Having, therefore, a Great High Priest Who has passed into the heavens, Jesus the Son

of God, let us hold fast our confession. For we have not a High Priest Who cannot have compassion on our infirmities, but One tried as we are in all things except sin. Let us, therefore, draw near with confidence to the Throne of grace, that we may obtain mercy and find grace to help in time of need. (Heb. 4:14-16)

And if there ever was a "time of need", it is now when so few of us remain "steadfast in one spirit, with one mind striving together for the Faith of the Gospel." And of those who would strive to remain faithful to the one, true Faith that has come to us from the Apostles, St. Paul tells us: "Do not be terrified in any way by the adversaries ..." (Philipp. 1:28)

Therefore, take up the armor of God, that you may be able to resist in the evil day, and stand in all things perfect. Stand, therefore, having girded your loins with truth, and having put on the breastplate of justice, and having your feet shod with the readiness of the Gospel of peace, in all things taking up the shield of faith, with which you may be able to quench all the fiery darts of the most wicked one. And take unto you the helmet of salvation and the sword of the spirit, that is, the word of God. (Eph. 6:13-17)

2. THE CHURCH IS BUILT ON SOLID ROCK

And be assured of victory, for the Catholic Church did not begin with the Second Vatican Council or with the pontificate of Paul VI. Christ did not build His Church on a foundation of sand so that His followers would be at the mercy and whims of any usurper who might come into the fold through the back door and abrogate the authority of the Shepherd. The Church is built on solid rock! It is *de fide* (i.e. of faith) that "Christ is the Head of the Church." (Ott, *op. cit.*, p. 292)

For two-thousand years, He has protected the truth of His Revelation through the teaching of His Vicars on earth, the Popes. And this was done frequently in spite of the unworthiness and sometimes worthlessness of some of the men who have aspired to and have actually held that high office. Christ said, "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." (Matt. 16:18, 19)

And so the faithfulness of the one who stands in the place of Peter does not determine whether or not our Lord will be faithful to His promise. His promise is as solid as the rock upon which He built His Church. And it is ultimately the two-thousand year old rock, upon which the Church is built, that will crush the usurpers in the Church no matter the positions that they have attained.

And so as history teaches us, the Church survived the pontificate of Pope Honorius I (625-638) who caused great damage because he had "unwittingly favored the Monothelite error." Pope Honorius I was "condemned" by "The Sixth General Council" and a-

nathematized by Pope Leo II (682-683) who "did not reproach him with heresy, but with negligence in the suppression of error." (Ott, *op. cit.*, p.150)

So too will future history show that the Church survived the pontificate of Pope Paul VI who is, at the very least, practicing negligence in the suppression of ... error! And in both cases, the doctrine of Papal Infallibility will have been preserved pure, not because of the men who have held the office, but because of the power of the Holy Ghost and the promise of Christ concerning His Church: "Thou art Peter, and upon this rock I will build My Church. And the gates of hell shall not prevail against it." (Matt. 16: 18,19)

3. "MAINTAIN THE TRADITIONS"

Christ is the same yesterday, today, and forever. So is His One, Holy, Catholic, and Apostolic Church. And anyone who publicly breaks with the two-thousand year history of the true teachings of the Catholic Church puts himself against the Church and against Christ. And he will be crushed by the rock upon which the Church is built.

As far as discovering the truth about Christ and His Revelation, there is no problem or confusion. The confusion is in the minds of those who have abandoned the true Church. *Just consult what the Church has always taught and you cannot go wrong!* It is as simple as that! If a Catholic breaks with these essential teachings, he must be considered an enemy of the Church and an enemy of Christ no matter what the color of his clothes.

As the Apostle Paul put it: "I exhort you breth-

ren, that you watch those who cause dissensions and scandals contrary to the doctrine that you have learned, and avoid them. For such do not serve Christ our Lord but their own belly, and by smooth words and flattery deceive the hearts of the simple." (Rom. 16:17,18)

How then are we to react? "What then shall we say to these things?" Only this:

If God is for us, who is against us? He Who has not spared even His own Son but has delivered Him for us all, how can He fail to grant us also all things with Him? ... who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? ... in all these things we overcome because of Him Who has loved us. For I am sure that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord. (Rom. 8:31-39)

And what then are we to do? We must as the Apostle Paul tells us:

Hold fast to the traditions which you have received (2 Thess. 2:15), [and] maintain the traditions even as I have delivered them to you. (1 Cor. 11:2)

Let us follow the example of "the saints and friends of Christ who served the Lord in hunger and thirst; in cold and nakedness; in labor and weariness; in watchings and fastings; in prayer and in holy meditations; in persecutions and many reproaches." (Heb. 11:37) For "blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life which God has promised to those who love Him." (James 1:12)

4. THE SETTING OF THE SACRIFICE MUST BE EXPRESSIVE OF THE REALITY THAT IS PRESENT

Dearest reader, if your local church is using the new Ordo, then for the love of God, if you respect His greatness and His goodness, voice your protest loud and clear; withdraw your financial support; do not allow your children to be corrupted by false religious instruction; and above all else, do not ... we repeat, *do not*, under any circumstances, participate in the "New Mass", and do not encourage it to be said.

Fully aware of the gravity of what we are saying, and recognizing and acknowledging our own inadequacies as Catholics, we must nevertheless speak; for if we were to remain silent in the presence of so serious an outrage against Almighty God, would we not be accomplices in the crime? And a crime it is! For at Mass we are offering up to the Father a perfect Victim, a spotless Lamb, Jesus Christ Himself. The Mass, therefore, is a perfect Sacrifice and must be treated with the utmost reverence and respect.

That which surrounds Christ's Offering of Himself, through the ministry of His priests, must be consonant with the holiness of the Sacrifice and Sacrament insofar as it is possible. Thus the setting for the Sacrifice (i.e. the Order of the Mass) must be expressive of the reality that is present. Our Lord said: "Do not give to dogs what is holy, neither cast your pearls before swine, or they will trample them under their feet and turn and tear you." (Matt. 7:6)

The sacrilegious profanation of the doctrine of the Sacrifice of the Mass has followed as a direct consequence of the widespread use of the Novus Ordo Missae. The "New Mass" has succeeded in turning devotion into indifference, and indifference into malevolence. We have thus harmed our non-Catholic neighbors through scandal; we have injured ourselves and the Church; and we have wasted the precious and the sacred.

Have we not taken the holiest thing, the most precious possession of the Church, and the ultimate pearl of great price and sold it to purchase a false and heretical ecumenism which denies truth and undermines good will among honest men? By attempting to place the Sacrifice of the Mass in the context of the new Ordo, that which is holy has been treated as though it were food for dogs and fodder for swine.

And it is ironic that many of the faithful and especially many priests and bishops have become ravenous spiritual dogs and trampling swine as a result of the "renewal" of which they were a part. For "although they knew God, they did not glorify

Him as God or give thanks, but became vain in their reasonings, and their senseless minds have been darkened ..." (Rom. 1:21)

They have become:

rash and self-willed [and] in their deriding do not regard majesty; whereas angels, though greater in strength and power, do not bring against themselves an abusive charge. But these men, like irrational animals created by nature for capture and destruction, deride what they do not understand, and will perish in their own corruption, receiving thereby the recompense of their wrongdoing ... they entice unstable souls; they have their hearts exercised in covetousness; they are children of a curse. They have forsaken the right way and have gone astray ... these men are springs without water and mists driven by storms; the blackness of darkness is reserved for them ... it were better for them not to have known the way of justice, than having known it, to turn back from the Holy Commandment delivered to them. (2 Peter 2:11-21)

The setting of the Sacrifice, that is, the Order of the Mass, must be as perfect as possible! It should not be ... it *must* not be watered-down, distorted, or made ambiguous. We must not insult the Saviour of the world by placing the gift of His renewal of Calvary in a cheap and corrosive setting.

We must treat this gift with great appreciation, reverence and adoration. We must not compromise this pure and holy Sacrifice. Instead it is necessary to dedicate our lives to the cause of the honor and glory of God, especially through the Mass; and we must be willing to suffer anything in this endeavor.

Beloved, do not be startled at the trial by fire that is taking place among you to prove you, as if something strange were happening to you; but rejoice, insofar as you are partakers of the sufferings of Christ, that you may also rejoice with exultation in the revelation of His glory. If you are upbraided for the Name of Christ, blessed will you be, because the honor, the glory and the power of God and His Spirit rest upon you. Let none of you suffer as a murderer, or a thief, or a slanderer, or as one coveting what belongs to others. But if he suffer as a Christian, let him not be ashamed, but let him glorify God under His Name. For the time has come for the judgment to begin with the household of God; but if it begin first with us, what will be the end of those who do not believe the Gospel of God? And if the just man scarcely will be saved, where will the impious and the sinner appear? Therefore, let them also who suffer according to the will of God commend their souls in well-doing to a faithful Creator. (1 Peter 4:12-19)

5. THE "NEW MASS" CANNOT COEXIST WITH THE TRUE CHURCH

The "New Mass" and the new religion of man cannot coexist with the Ancient Mass and the true Church. The "New Mass" and the new religion must go and without doubt will go when sanity is restored, the forces of evil in the Church are exposed and routed, and when good men become shepherds of Christ once again in place of the usurpers and hirelings.

As Pope Honorius was anathematized, so too will the Novus Ordo Missae and all that it stands for be anathematized. For five-hundred years the Popes that followed Honorius I cursed him with anathemas and this, mind you, because of his "negligence in the suppression of ... error." And keep in mind also that Honorius I was not an anti-Pope or a false Pope. He was a true successor of Peter who simply had failed to live up to his responsibility as Chief Shepherd of the flock of Christ.

When the first Vicar of Christ, St. Peter, "was deserving of blame", (Gal. 2:11) the Apostle Paul "withstood him to his face." (*Ibid.*) When Honorius I was deserving of blame, his successors in the Chair of Peter condemned him. But in neither case was the guarantee of Christ broken. For He did not guarantee the impeccability of those who would rule the Church as is made clear even in the case of His very first Vicar and Chief Shepherd, St. Peter.

As to infallibility, no Pope, from St. Peter to Paul VI, has ever taught an erroneous doctrine *ex cathedra*. In fact, Paul VI has never made, nor has he even attempted to make, an *ex cathedra* pro-

nouncement. Therefore, all the changes he has fostered rest solely on his Authority of Jurisdiction. And there is nothing in Catholic Theology which says that Christ guaranteed that when His Vicar on earth exercised authority it would be done in the best possible way. In fact, at times the authority which the Popes have actually been used in a bad way. As when Pope Honorius used his ruling and juridical authority in a way which aided the spread of heresy for which act he was anathematized.

Now, "the function of the Primacy is to preserve the unity and solidarity of the Church." (Ott, *op. cit.*, p. 282) If, however, that Primacy is used for the opposite purpose, then there is a clear violation of moral law. The question which we face is this: if a situation arises in which Primacy is used, not in consonance with its purpose which is the building-up of the Mystical Body of Christ, but rather to destroy the unity and solidarity of the Church, are we as Catholics permitted to cooperate in this act of destroying the Church because ecclesiastical authority tells us we must? Must we obey in all things? The answer according to traditional Catholic moral teaching is obvious. And that answer is: you can never commit an intrinsically evil act no matter who tells you to do it, for that is God's law and the law of reality. Or as Father Ott puts it, "the divine law, therefore, is an efficacious brake on arbitrariness" in the use of "Papal power." (Ott, *op. cit.*, p. 286)

We must remember that while Christ is always faithful, men frequently are not. Nor must we ever forget that the Apostle Judas betrayed his Lord and

Master not with open condemnations and blatant apostasy, but with the kiss of an affected friendship. We should not then be surprised if the spiritual descendants of Judas employ the same method. Nor should we defend them. Rather to them we should utter the words of Christ our Lord: "Judas, dost thou betray the Son of Man with a kiss? (Luke 22: 48)

6. A CLARION CALL FROM ON HIGH

Without the true Mass, the dreaded spiritual leprosy that has spread so far and wide in epidemic proportions will certainly engulf the earth. Satan would then be able to rein, virtually triumphant (though it would necessarily only be a temporary victory); and our great and noble calling to convert the world would die a blossom, withered on the vine, save for small pockets of resistance.

These things do not have to happen. But they will happen if we stand idle, doing nothing, failing to heed the mighty commandment and clarion call which echoes from on High, bidding us to pledge our honor and to employ our resources of body and mind and soul and our wholehearted enthusiasm to the work of this apostolate.

Those who have attempted to steal our sacred and perfect spiritual possession must be exposed and routed; for how wicked and depraved it is to despoil and participate in the defilement of the Holy Sacrifice of the Mass.

O God, the nations have come unto Your inheritance; they have defiled Your Holy

Temple ... we have become the reproach of our neighbors; the scorn and derision of those around us ... pour out Your wrath upon the nations that acknowledge You not, upon the kingdoms that call not upon Your Name ... may Your compassion quickly come to us, for we are brought very low ... repay our neighbors sevenfold into their bosoms the disgrace they have inflicted on You, O Lord. Then we, Your people and the sheep of Your pasture, will give thanks to You forever; through all generations we will declare Your praise. (Psalm 78:1-13)

Our era is one in which the whole power of hell and the ever-growing legions of impurity and iniquity seem more than ever bent upon destroying the power and reach of the Church and suffocating the divine life in souls. Almost the whole of mankind is being led astray, the hierarchy of the true Church not excluded. The needs of the Mystical Body of Christ could not be greater; nor our responsibilities more multiple or titanic. For the doctrines and the dogmas of the true Faith reside within the hearts of so terribly few!

Loyal Roman Catholics must join together now in this great endeavor and in this glorious battle for Christ and His One, true Church. We must unite under Him, with Him, in Him and for Him. For He is "the Alpha and the Omega, the Beginning and the End ... Who is and Who was and Who is coming, the Almighty." (Apoc. 1:8) He of Whom King David the psalmist sang professing: "Holy and Terrible is His

Name ... He uttered His Voice, the earth trembled ... His lightnings have shone forth to the world: the earth saw and trembled." (Psalms 110:9, 45:7, 96:4) He of Whom the Apostle John wrote saying:

I saw Heaven standing open; and behold, a white horse, and He Who sat upon it is called Faithful and True, and with justice He judges and wages war. And His Eyes are as a flame of fire, and on His Head are many diadems; He has a Name written which no man knows except Himself. And He is clothed in a garment sprinkled with Blood, and His Name is called the Word of God. And the armies of Heaven, clothed in fine linen, white and pure, were following Him on white horses. And from His Mouth goes forth a sharp sword with which to smite the nations. And He will rule them with a rod of iron, and He treads the wine press of the fierce wrath of God Almighty. And He has on His garment and on His Thigh a Name written, "King of kings and Lord of lords." (Apoc. 19:11-16)

The Devil "knowing that he has but a short time" (Apoc. 12:12) is waging war against the "King of kings and Lord of lords." But it is only a matter of time till he is seized and cast alive into the pool of fire along with those who do not persevere in the truth until death.

7. RECOURSE TO THE MOTHER OF GOD

And in this fight we must have recourse to the Mother of God Who has become for us also the great "prophet" of God in our day. For it was She Whom God sent to earth to warn us about the things that are unfolding before our eyes today; and before 70,000 eyewitnesses at Fatima in 1917, She confirmed, by an incredible miracle, the truth of Her message.

We must be converted in our hearts and stop sinning. We must pray the Rosary (especially those Catholics deprived of the true Mass), for it is the Most Blessed Virgin Mary to Whom God has given the power to crush all heresies and the power to deliver our age from its present desolation. This most beautiful and Blessed Lady Who is called "the excellent masterpiece of the Most High" by St. Louis De Montfort, is "the most terrible of all the enemies which God has set up against the Devil ..." (St. Louis De Montfort, *True Devotion To Mary*, Bay Shore, New York: Montfort Publications, 1973, p.35)

We must implore our Blessed Mother, therefore, to intercede with Her Son for us, confident of Her great power. Our Lord changed the very time that His Ministry was to begin, though it had been pre-ordained (John 2:4), because of a simple request from Her. How much more will He do for us now, at Her request.

... every look of Mary was but the reflection of the Eye of God; every word that passed from Her mouth was the echo of the Voice of God coming from His Throne; every

command or wish She expressed; every impulse and every suggestion harmonized with His ... *She is the Mother of God!* Her maternity has bestowed upon Her that which, after all, is the completion of Her love. Her love is perfect, Her conformity is rendered eternal, and Her cooperation with Jesus continual in that constant flow of Her kindness to us, in that perpetual representing of our wants to Her Divine Son, in Her prerogative as the Mother of God. Then beloved brethren, cease not in your affection to Her ... pray frequently in your necessities to Her, in your wants, in your trials, personal or domestic, and feel sure that She will attend to your petitions. (Cardinal Wiseman quoted in *The Catholic Oratory*, 1891)

But we must not simply implore Her intercession; we must also follow Her example and abide by Her counsel. We can follow Her example by imitating Her great faith, which Elizabeth praised under the inspiration of "the Holy Ghost", saying: "Blessed is She Who has believed, because the things promised Her by the Lord shall be accomplished." (Luke 1:45) And we can take Her counsel as did the servants at the marriage feast at Cana when She said, speaking of Her Divine Son, "do whatever He tells you." (John 2:5)

If then we pray Her Rosary, seek Her intercession, follow Her example, and accept Her counsel, we will then be able to pray Her magnificent prayer:

My soul magnifies the Lord, and My spirit rejoices in God My Saviour; because He has regarded the lowliness of His handmaid; for behold, henceforth all generations shall call Me Blessed; because He Who is mighty has done great things for Me, and Holy is His Name; and His mercy is from generation to generation on those who fear Him. He has shown might with His Arm, He has scattered the proud in the conceit of their heart. He has put down the mighty from their thrones, and has exalted the lowly. He has filled the hungry with good things, and the rich He has sent away empty. (Luke 1:46-53)

8. SOLDIERS OF THE CHURCH

If we acknowledge our membership in the Mystical Body of Christ, if we exalt ourselves by claiming to be true Roman Catholics - that is believers in the true Faith (an honor and a blessing of an immeasurable degree) - then we are compelled under God's moral law to study and to absorb, to know and to love, the doctrines of Catholicism with increased devotion. We must radically apply ourselves in prayer as most of us have never done before, for "prayer is, intimately and of itself, a source of activity beyond compare." (Jean-Baptist Chautard, O.C.S.O., *The Soul Of The Apostolate*, Trappist, Kentucky: The Abbey of Gethsemani, Inc., 1946) We must arouse ourselves from the torpor and mediocrity of our lives; we must escape from the corrupting concupiscence and enticements which are "in the

world" (2 Peter 1:4) and practice our faith with a painstaking discipline and an indomitable, unconquering, invincible determination; rededicating ourselves to the task of winning souls for Christ.

To be equipped for such a task, we must carry in the most profound depths of our hearts the Crucifixion of our loving Saviour. This devotion, that is, the devotion to Jesus Crucified, is our "shield", our "breastplate", our "helmet", and our "two-edged sword" (St. Louis De Montfort, *Friends Of The Cross*, Bay Shore, New York: The Montfort Publications, 1950) to be employed in our daily and deadly confrontations against the "principalities and the powers, against the world-rulers of this darkness, against the spiritual forces of wickedness on high." (Eph. 6:12)

Only the spiritually strong armed and empowered and remaining steadfast in unyielding conjunction with the whole of God's revealed truth - the Gospel, the Cross and the Eucharist; only those soldiers of the Church will be able to gallantly defend and preserve and restore the true Sacrifice of the Mass and the Holy Catholic Church.

Indeed, the contemporary crisis in the Church, perhaps the most serious the Church has ever faced, necessitates that we be not weaklings and part-time or lukewarm Christians, but rather vigorous, enthusiastic, unwavering soldiers inflamed with love for God and His One, true Church; men and women, religious and laity, not "moderates" or "neutralists", but Christians with seeing eyes and strong hearts and vigorous arms whose zeal is without limit in their quest to defend and spread the Roman

Catholic Faith throughout the entire world.

9. OUR SHARE IN THE CROSS OF CHRIST

This task is our "holy calling" (2 Tim. 1:9), our crushing cross, and our glorious exaltation. It is our share in the Cross of Christ; "the fellowship of His sufferings." (Phil. 3:10) It is the means by which we "fill up" in our "flesh" "what is lacking of the sufferings of Christ for His Body, which is the Church." (Coll. 1:24) For, although the Passion is complete and infinitely atoning and totally sufficient in its power, it is a fact that the application of the infinite merits of Christ "to individual souls involves a toll of suffering, especially on the part of those chosen by Christ as His ministers." (Nelson's *A Catholic Commentary Of Holy Scripture*, 1960)

Our sufferings "are the vehicle for conveying the Passion to the hearts and souls of men, and in this way they bring completeness to the Passion in an external way ... the Passion of Christ then, is continued in the members of His Body, the Church." (*Ibid.*)

Our crushing cross then, our sufferings and our labors ought not to be "a terrifying enigma in our eyes, but something very precious, since it is the instrument God chose to redeem us, and we can make our suffering serve in the cause of Christ's Passion." (*Ibid.*)

Therefore ...

we do not lose heart. On the contrary ... for our present light affliction, which is

for the moment, prepares for us an eternal weight of glory that is beyond all measure; while we look not at the things that are seen, but at the things that are not seen. For the things that are seen are temporal, but the things that are not seen are eternal. (2 Cor. 4:16-18)

And so, though "in all things we suffer tribulation... we are not distressed, we are sore-pressed, but we are not destitute; we endure persecution, but we are not forsaken; we are cast down, but we do not perish; always bearing about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame." (2 Cor. 4:8-10)

10. THE LIGHT OF THE SHEPHERD AND THE MISSION OF THE CATHOLIC REMNANT

In the darkness of the day, men instinctively reach for light. In the spiritual darkness of man's life without God, and the insecurity and fear which he experiences amid the storms of life, man will, again, instinctively seek and search for a light to guide him out of his unilluminated course.

But there is only one light that can dispel the darkness of the world and illuminate the shadowy sanctuaries of lonely hearts and sin-filled souls. It is the Light of the Good Shepherd Who laid down "His life for His sheep." (John 10:11) "God is Light" says St. John, "and in Him is no darkness." (1 John 1:5) "I am the Light of the world", our Lord tells us, "he who follows Me does not walk in

darkness, but will have the light of life." (John 8:12)

This then, the Church's darkest hour, might even conclude in an era more glorious and fruitful than Her history has ever before recorded. But the Light must be brought to men for them to allow it to illuminate their hearts and souls. If Catholics, who were once enslaved to the darkness, begin to once again bring the Light of the world to men, the strengthening, once again, of our Church throughout the world, and the progress and fruits of Her labors in the future may yet surpass the greatest and most spectacular deeds ever accomplished under Her banner which is the Cross of Christ ... foolishness to those who perish, "but unto those who are saved it is the power of God." (1 Cor. 1:18)

"At the present time there is a remnant left, selected out of grace." (Rom. 11:5) And with God's help we will be part of that remnant, for we refuse to abandon the Faith delivered to us from the Apostles. The Mystical Body of our Lord Jesus Christ - the Roman Catholic Church - will either rise in glory before the world or decline in agony depending upon the degree of our devotion to Her in the critical days immediately before us.

This is our epic endeavor, our ponderous undertaking. It is our apostolic mission ... the mission of the Catholic remnant!

11. THE WAGING OF AN OFFENSIVE

The picture painted in the preceding pages may appear to portray a relatively dark and gloomy scene and even one of hopelessness and despair.

Such, of course, is not our intention; especially since an objective look at the overall picture is actually one of increasing encouragement. For, although the scene appears dark and dreary at present, the clear blue sky and the glowing rays of sunlight can be seen through the breaks in the clouds.

Yes, although our Holy Mother the Church stands wounded today at the very weight of the institutionalized sacrilege which we have exposed in this book, at the same time, tiny elements of Catholics, some working independently and others through organized groups, are now standing up in answer to the cries of our Church. And from one end of the globe to the other, these true "soldiers" are being heard as they echo the infallible words of the ancient and Apostolic teachings of Catholicism.

Their numbers are small to be sure, but they are recruiting and organizing and rapidly multiplying. Their devotion to and zeal for our Blessed Saviour and the Holy Virgin, Mother of God, is an inspiration to all, and they are now beginning to rally behind them concerned Catholics everywhere.

Seminarians are being trained in isolated corners of the globe in purely traditional Catholic doctrine once again; faithful Catholics are being ordained to the priesthood; priests and laymen are joining together, holding meetings, conducting lectures, and opening up chapels and churches where the Traditional Latin Mass is again offered. Groups are being created to organize priests, to rally laymen, to establish new chapels. Other groups, like the CTC, are being formed to publish and dis-

seminate unquestionably orthodox Catholic books and pamphlets. And the response to all of these efforts is nothing less than encouraging.

So, all is not dark and gloomy and certainly not hopeless. No indeed! Yet there is still much work that needs to be done to save souls, for while many good signs are coming into view, the fact remains that millions and millions of souls are being destroyed, and millions more will be destroyed in the future until a determined and concentrated offensive is carefully coordinated and militantly mobilized by the Catholic people. It is said that the best defense is a good offense. We agree! Let us wage a good offensive then; a mighty and thoroughly penetrating offensive on behalf of traditional Catholicism. And let us begin at once!

Many good, sincere Catholics who are awakening and who are at long last responding to the painful crisis in the Church are asking: "what can I do to help?" To them, and to all Catholics who wish to join in on our contemporary crusade for Christ, we are offering a carefully drafted strategy; a three-pronged offensive which, if applied by enough people, will, we are certain, result in a speeding up of the restoration of traditional Catholicism throughout the world once again; especially the restoration of the Ancient Mass, the most powerful and excellent source for the salvation of souls.

THE OFFENSIVE

1) The first step in our offensive deals with this book itself. It is simply to review and study

its contents - especially Parts Two, Four, and Five - and then to help place this book into as many hands as possible.

In Defense Of The Faith can and should be read more so as a study guide than as a mere book. There is a considerable volume of information within these pages; valuable and essential information which you must arm yourself with if you seriously intend to serve as a true soldier of the Church today.

Re-reading these pages and studying them thoroughly will make you more familiar with and better informed on the "New Mass"-true Mass controversy thereby enabling you to be more effective in directing the souls in your own circle of influence away from the new church and back into the true Church. And great strides can be taken toward the rescue of these poor, deceived souls by selling or giving copies of this book to them.

Everywhere there are truly good Catholics who do not like what the modernist-revolutionaries are doing to their Church. They know, or at least suspect that the "New Mass" is radically wrong, yet they do not have the facts to support their suspicion. This book can be their answer! It contains enough basic information to dispel most of the prevailing doubts and to overcome the most painful and predominant dilemmas regarding the Mass controversy. All these Catholics need now is for someone to place a copy of this book in their possession. That someone must be you!

2) The second step is by far the most important. It calls for an earnest devotion to the Blessed

Virgin Mary through Her most Holy Rosary - as has already been urged earlier.

Writing in *The Secret Of The Rosary*, St. Louis de Montfort says: "never will anyone who says his Rosary every day become a formal heretic or be led astray by the Devil." "This is a statement", he adds, "I would gladly sign with my blood." (St. Louis De Montfort, *The Secret Of The Rosary*, Bay Shore, New York: Montfort Publications, 1956) We should find a tremendous amount of comfort and encouragement in this fact ... that a daily devotion through the Rosary can safeguard us from the lies and deception of the Devil - especially today when the cunning and fanatically vicious deeds of Satan are deluding so frightening a number of souls and hence steering them into the fires of hell for all eternity.

But the Rosary is much more than a mere tool to deliver individual souls from the wicked and deceptive influence of the Devil. For just as it played a significant role in overturning the Albigensian Heresy which threatened to undermine the Catholic Faith in the 13th century, and in overcoming the Mohammedan Turks at Lepanto Bay who threatened the Church in Europe three centuries later, so too can the Rosary play a decisive role for us today in delivering the Catholic Church and the faithful throughout the world from the terrible onslaught of modernism and of communism.

We are certain that a triumphant peace will be forthcoming if a sufficient number of people pray the Rosary every day because our Blessed Mother told us so Herself ... in 1917, at Fatima. But if

we refuse to abide by Her wishes and accept Her help, then we will not only be left unaided in this time of great tribulation, but we can also expect even greater sufferings and a more ferocious affliction in the future. For the Blessed Lady's warning is also quite clear:

Men must no longer offend our Lord Who is already too much offended ... men must amend their lives and ask pardon for their sins ... pray, pray very much ... you must recite the Rosary every day ... otherwise an impious propaganda will spread its errors through the world, raising up wars and persecutions against the Church ... many will be martyred ... several nations will be wiped out ... (Rev. Joseph Cacella, *The Story Of Fatima*, New York: St. Anthony's Press, 1947)

Indeed, the Rosary is a mighty weapon from on High. It is a powerful and piercing armor against hell and Catholic "soldiers" should not underestimate it nor remain indifferent towards it. Instead, we must introduce the Rosary into our daily prayer life, embrace it unfailingly, and do all we can to enliven and invigorate a new and fervent recourse to Mary in others and kindle the fire of loving obedience and devotion to this immaculate Queen through Her most Holy Rosary once again. Such a step is essential if our crusade for Christ and Catholicism is to prove fruitful.

3) The third and final step in our three-pronged

offensive in defense of the Faith is to support the following already established and functioning two groups. While certainly recognizing and acknowledging the multiple and sizable contributions of the several other groups actively and tirelessly fighting for the Church, we believe that these two in particular are foremost among the most solid and promising groups to appear on the horizon thus far. They are: *The Priestly Society of St. Pius X*, and *The Orthodox Roman Catholic Movement (ORCM)*.

We contend further, and without reservation, that the enduring fortitude of the Pius X Society and the ORCM in defense of the Faith, plus their accomplishments to date as well as the potential they obviously possess for the future toward the ultimate salvation of souls, merits and warrants and even obliges our wholehearted support. The following is a very brief summary of the purposes, plans and progress of these two movements. We encourage our readers to actively support the Pius X Society and the ORCM in terms of financial help, prayers, etc., and to contact them for any further information desired regarding their efforts and activities.

PRIESTLY SOCIETY OF ST. PIUS X

The Priestly Society of St. Pius X was established in 1970 at Fribourg, Switzerland by His Grace Archbishop Marcel Lefebvre. It is evident that the good Archbishop, who is the former Superior General of the Holy Ghost Fathers, is determined to remain faithful to Christ and His Church. And in the fulfillment of this obligation, he has estab-

lished an international seminary in Switzerland where young men from many different countries are trained according to traditional Catholic norms, to be priests whose lives revolve around and take their meaning from the Sacrifice of our Lord constantly renewed and continued upon our Altars.

The attitude of the Archbishop regarding the "New Mass" is impressively firm. He says, as we have already pointed out, that he "cannot conceive the possibility" of using the "New Mass" in his seminary since "it is a Protestant conception and leads to Protestantism."

The efforts of Archbishop Lefebvre have resulted in the creation of a small army of traditionalist priests whose commitment to the unchanging truths of the Holy Catholic Church is unwavering. This is an army of soldiers, small in number at present, nevertheless whose ranks are increasing and whose influence is being felt more each day. To date, three Americans have been ordained by the Archbishop to the priesthood, and every year the number of American seminarians training under his direction in Switzerland is increasing.

The priestly ministry of these young soldiers under the Pius X Society banner is meant to include the directing of seminaries throughout the world, the running of retreat-houses for priests, and the directing of a laity Third Order apostolate. The founding of an off-shoot of the Society in the United States is presently in the planning stage.

It is imperative to the recovery of our Church's strength and universal influence that many more obedient and truly loyal Catholics are ordained to

the priesthood and that, carrying the message of traditional Catholicism, the reach of their ministry extends throughout the world. It is toward this end that the Society of St. Pius X has made and will continue to make its greatest and most lasting contribution, the fruits of which are already quite visible.

And it is for these reasons that we view the Priestly Society of St. Pius X as being at least one of the instruments that God is using today in rescuing His Church from the poisonous spread of cancerous modernism, and in spreading the glories of Catholic truth over the entire globe once again. (Write: Priestly Society of St. Pius X, Post Office Box 521, Hicksville, New York 11802)

ORTHODOX ROMAN CATHOLIC MOVEMENT (ORCM)

The Orthodox Roman Catholic Movement was established in the early months of 1973. Article I, Section 1 of the Movement's By-Laws states that: "The purpose of the ... ORCM shall be 1) to preserve the traditional Roman Catholic Religion as it existed historically up to, and including, the pontificate of Pope Pius XII; and 2) to provide the means whereby all those who wish to practice, or continue to practice, that Religion, may be enabled to do so."

And in their efforts to "hold fast" to our Catholic heritage, the ORCM, like the Pius X Society, is doing a very admirable job indeed. Unlike the Pius X Society, however, the ORCM has confined its operations exclusively to the United States. To date, three chapels have been purchased and/or

erected by the Movement under the fitting name of *Our Lady of the Rosary* wherein the true Sacrifice of the Mass is offered on a regularly scheduled basis and the "New Mass" is positively forbidden. Reverence is the emphatic rule at these chapels which, in itself, necessitates the exclusion of the new Ordo. It is the intent of the ORCM to establish countless more chapels throughout the United States.

Of great benefit to the Movement's credibility with the public is the affiliation of a very well known and dearly loved Roman Catholic priest from Trumbull, Connecticut, Father Francis E. Fenton, who serves as the ORCM's National Director. Father Fenton's hard-hitting lectures and widely distributed articles over the years have won for him a reputable name among the Catholic remnant in America.

The ORCM's activities have been carried to several states under the direction of Fr. Fenton and a handful of other priests who have affiliated themselves with the Movement. Operating out of the national headquarters in Monroe, Connecticut, ORCM member priests have been travelling to various sections of the country offering the true Mass to traditionalist Catholics. The part-time services of several non-member priests has made the expansion of this project possible. The further expansion of this undertaking is of utmost concern to the ORCM Staff since there are so many loyal Catholics throughout the country who, while rightfully refusing to participate in the new, protestantized Ordo, have not had the true Mass available to them in years and are, understandably so, literally

starving for it. Such a project also serves as the groundwork stage toward the establishment of many more chapels, strategically situated across the country to be of most benefit to the most amount of people.

The latest major undertaking of the Movement is the creation in the United States of a small but truly traditional seminary; the Immaculate Conception Seminary located in Monroe, Connecticut. Several young students have already been enrolled in this seminary and they will be training under the very able supervision of Father Robert McKenna, O.P.

Hundreds of lay people from all over the country continue to respond with enthusiasm and a renewed hope to the plans and programs of the Orthodox Roman Catholic Movement. All of which is most encouraging, especially in light of the fact that the ORCM is yet in its infancy, having been created only little more than a year ago.

We believe that the record of the ORCM's first year in operation is a clear and trustworthy indication that it is reliably traditionalist and cannot be compromised; that its future is very promising; and that it is also another instrument that God is making use of in the defense, preservation and restoration of His Holy Catholic Church. (Write: Orthodox Roman Catholic Movement Inc., Post Office Box 237, Monroe, Connecticut 06468)

12. LET US HEREBY RESOLVE

As we have accentuated in these pages, Holy Mass is "the greatest wonder in the world"; it is "a precious mine of exhaustless wealth, a treasury of

grace, a perennial fountain of blessings"; it is "an incredible Mystery and Miracle of blinding and breathtaking brilliance!" And without the superabundance of love and the shower of grace which the Mass supplies so sufficiently, we would never have the strength or resources to persevere in sustaining all the trials and crosses inseparable from any meaningful apostolic labor.

We have a treasure here worth dying a thousand deaths for; an invaluable treasure of grace and glory more precious and of more value than all the material wealth on God's earth. Let us, therefore, renew our holy resolution to hear from this time forward as many Traditional Masses as is possible, and to do what we can to cause countless others to be said; and, above all, to inspire an extreme reverence and devotion in all those who participate in this supreme Sacrifice and share in the most Blessed Sacrament of the Altar.

And incorporated in our resolution, let us pledge to our Lord that we will endure whatever pains and inconveniences we must - traveling great distances, "in season, out of season" (Tim. 4:2), in good weather and bad, in good and if possible in bad health - to attend even one Ancient Mass for the honor and glory of God. And let us be resolved as well, to take equally burdensome measures to avoid the "New Mass".

Indeed, let us have nothing to do with worship that mocks God. St. Paul says:

Do not bear the yoke with unbelievers. For what has justice in common with iniquity?

Or what fellowship has light with darkness? What harmony is there between Christ and Belial? Or what part has the believer with the unbeliever? And what agreement has the Temple of God with idols? For you are the temple of the living God, as God says, "I will dwell and move among them. I will be their God and they shall be My people." Wherefore, "come out from among them, be separated, says the Lord, and touch not an unclean thing; and I will welcome you in, and will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty." (2 Cor. 6:14-18)

And again he says:

Let no one lead you astray with empty words; for because of these things the wrath of God comes upon the children of disobedience. Do not, then, become partakers with them. For you were once darkness, but now you are light in the Lord. Walk, then, as children of light (for the fruit of the light is in all goodness and justice and truth), testing what is well pleasing to God; and have no fellowship with the unfruitful works of darkness, but rather expose them ... (Eph. 5:6-11)

Therefore, if we have anything at all to do with the "New Mass", let it be only a vigorous opposition to it! Let us renew our pledge to defend the

Ancient Mass which for many centuries has been the hope and the heartbeat of the Christian world. Let us hereby resolve to abandon ourselves unto God's protection and consecrate ourselves into His cause, so that we may remain "steadfast and immovable", (1 Cor. 15:58) carrying our crosses in loving obedience.

Following the inspiring example of the countless martyrs and saints, let each one of us labor with limitless zeal and enthusiasm at becoming true and loyal and obedient "soldiers of Christ Jesus" (2 Tim. 2:3) in this struggle for our Faith and against the concentrated and feverish onslaught of militant atheism and satanic evil.

Let us fight courageously, suffer patiently, and pray fervently. We are at the beginning not the end of this great battle; and, as one of our great heroes in this fight said: "we not only see the light at the end of the tunnel but we know that we, not the modernists, are on the offensive and we resolve that we will continue to pursue the enemies of Christ and of His Church. If God is with us, whom do we have to fear? The battle will continue and, with God's help, we will win." (Pope St. Pius X)

13. THE LINES ARE DRAWN AND THE STAKES ARE CLEAR

We have sat on the sidelines wonder-struck and incredulous as the modernist-revolutionary "wrecking crew" systematically dismantled our liturgy, our doctrinal and our moral teaching. We have stood by and remained silent while a vile and diabolical

alliance of communists, criminals, traitors and revolutionaries have insulted our God and assaulted our Faith. What we have been witnessing in recent years is the destructive work of a satanic conspiracy. And our enemies have been so successful because of our false, un-Catholic notion of obedience which they used to paralyze us into a position of inopposition.

For many of us, however, the dimness of vision has ended, the mist has cleared, and our paralysis has been dissipated by the burning and purifying light of authentic Catholic teaching. Our duty to God and to His One, Holy, Catholic and Apostolic Church is becoming increasingly clear with each passing day. And as more and more loyal Roman Catholics uncloud their minds and unshackle their spirits, our ranks will grow stronger and our battle capabilities greater. The lines are drawn; the stakes are clear; and the reward certain for those who persevere to the end.

As for those who "say they are apostles and are not", (Apoc. 2:2) those "false prophets" who are among us; those "lying teachers" who "even disown the Lord Who bought them", - they will have as their reward "swift destruction!" (2 Peter 2:1) For they walk and they teach as "enemies of the Cross of Christ. [And] their end is ruin ..." (Phil. 3:18,19)

Because of the "wanton conduct" of these false shepherds, "the way of truth will be maligned." (2 Peter 2:2) And the way of truth is maligned so that the true Church of Christ is looked upon by many as an instrument of evil. Indeed, there is no

limit to the scandal given by the hierarchy of the true Church. It is, therefore, our responsibility as loyal Roman Catholics to expose and fight this enemy within the fold, and show sincere non-Catholics that the false prophets and shepherds who dominate the hierarchy of our Church not only do not represent the reality of what the true Church is, but in fact they are *enemies of Catholicism* and little more than a powerful fifth column of Satan either intentionally or through cowardice by their ignoble timidity.

14. AND TO THOSE WHO LOVE GOD

As for those of us who love Christ and His Church and who are determined to live and die as Catholics, our Lord commands: "Hold fast till I come"; keeping My "works unto the end." (Apoc. 2:25,26) "Remember what thou hast received and heard, and observe it ..." (Apoc. 3:3) For "he who overcomes I will permit him to sit with Me upon My Throne; as I also have overcome and have sat with My Father on His Throne. He who has an ear, let him hear ..." (Apoc. 3:20-22)

It is time now for all true, loyal Roman Catholics to stand up in defense of the Faith. When obedience to God's cause demands of us no discomfort, it is easy. When it causes suffering it is heroic. Such a heroic obedience to our Lord and God Jesus Christ, and to the authentic teaching of His Catholic Church is required of us today. Since these "days are evil" (Eph. 5:16) "hold that fast which thou hast, that no man take thy crown." (Apoc. 3:11)

"Be not slothful in zeal; be fervent in spirit, serving the Lord ... rejoicing in hope; be patient in tribulation, persevering in prayer." (Rom. 12:11,12) "They that trust in Him shall understand the truth; and they that are faithful in love shall rest in Him; for grace and peace is to His elect." (Wis. 3:9)

"Therefore ... beloved brethren, be steadfast and immovable always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord." (1 Cor. 15:58) For "the sufferings of this life bear no proportion to the glory to come." (Rom. 8:18) "If we endure, we shall also reign with Him." (2 Tim. 2:12), because "God has promised" a "crown of life ... to those who love Him," (James 1:12) and an "unfading crown of glory" also (1 Peter 5:4), "eternal in the heavens." (2 Cor. 5:1)

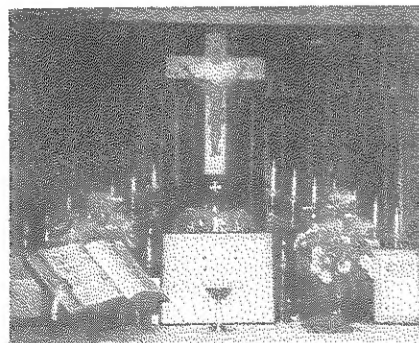
Mysterium Fidei

Hoc est enim Corpus Meum • Hic est enim Calix Sanguinis Mei

BEHOLD THE ANCIENT LATIN MASS WHICH ROMAN CATHOLICS HAVE KNOWN AND LOVED FOR MANY CENTURIES; THE PRESENCE AND RENEWAL AND CONTINUATION UPON OUR ALTARS OF THE ONE SUPREME SACRIFICE OF CALVARY; THE SACRAMENT AND SACRIFICE AND MYSTERY AND MIRACLE OF THE FAITH.

But today this priceless treasury of Catholic Faith is under fanatical assault. The True Mass is being replaced in our parish churches by an erroneous, protestantized, un-Catholic and irreverent "New Mass" that perverts traditional worship, compromises Catholic Truth, and gravely insults the Saviour of the world.

If Catholics are to be protected from the onslaught of the powers of hell, of modernism and communism, and their immortal souls delivered from eternal damnation, the "New Mass" must be exposed, the infernal forces of evil must be routed and a vigorous fire of obedience and devotion to Traditional Catholicism must be kindled in the hearts of the faithful once again.



NOTE: The above photos were taken from inside a tiny chapel on the East Coast, converted from a garage by faithful Catholics who are determined to preserve the Traditional Latin Mass; the Mass which the American bishops have presumed to outlaw. Many such chapels of various sizes are being established throughout the United States in a valiant attempt by a small remnant to defend and preserve and restore the True Sacrifice of the Mass and the Traditional Roman Catholic Faith.

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IN DEFENSE OF THE FAITH

Confraternity of Traditional Catholicism

Introduction by a Roman Catholic Priest

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